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COMMUNICATION.

For the Western Recorder.

TWO MITES.

MR. EDITOR—The story of the two mites is familiar to every one, with all the attendant circumstances; and the example of her who cast them into the treasury will be handed down to the latest generations. She, giving from her penury, made some sacrifice for the cause of benevolence, and was commended; others, giving from their abundance, furnished no proof of self-denial, and received no special commendation from the Lord of the treasury, who stood by as an interested spectator of the scene. Surely, if all the benevolent institutions of the present day felt the full spirit of this example, as recorded for their instruction, we should witness a much greater result as to the amount of contributions.

But I have brought forward this example, at the present time, for another purpose. I will make a supposition. Suppose that while the Lord was thus standing by, each one of the contributors, rich and poor alike, had cast but his one single mite into the treasury of voluntary offerings. What judgment would the Lord have pronounced upon such an operation? And suppose it had been on the Sabbath day—been repeated every Sabbath, and that too, in the midst of the solemn worship; the worship being suspended as by a drop-scene in the exercises; nay, that the jinking of these mites and the singing of psalms had occasionally chimed into one performance; then how would the Lord of the treasury have decided in the case. Would he have called this a gift; an offering of sincere gratitude? Nay! Would he not have called it the *mockery* of benevolence! the abomination of covetousness! Would he not rather, as on another occasion, have overthrown the tables of money-changers, and driven the people from the sanctuary?

Mr. Editor, a case equally strong with this, or nearly so, is often furnished in many of our houses of worship, through the land; and for one, I am fully persuaded that the hand of the adversary is in it. The cent is of less comparative value now, than the mite was in ancient times. Yet Sabbath after Sabbath, in the midst of the worship, the plate, the box, or the pole-bag, must be carried around to all the assembly, for the collection of these miserable coins, accompanied, perhaps, by the loud squeaking of boots and shoes, with whispering, yawning, fixing of hats, clokes, shawls, bonnets, &c. that no time may be lost in leaving the house as soon as the assembly is dismissed with a form of benediction.

Not long since, when abroad in a neighbouring state, I slipped into the little prayer-room, (attached to a very wealthy congregation), hoping to enjoy among strangers, an hour of peaceful worship. For a little time I was edified. But would you have thought it? In the midst of the exercises of this retirement, around came the pole-bags after pennies, much in the same way as one may witness the flourishing of rakes in a meadow on a hay-day. At first I prepared a respectable piece of silver coin, as a testimony against the practice of such covetousness; but on a moment's reflection, it occurred to me, that it was perhaps the hope of obtaining from strangers some such coins as these, that led them to persevere in that *catch-penny* calculation. I reserved the coin, partly for conscience' sake, and partly thro' vexation of spirit. O, that people, in such a day as this, would give, when they pretend to give, and not make it a mere piece of mockery in the midst of worship!

Your's, &c. CONSISTENCY.

From the Philadelphia Recorder.

HAS ANY THING BEEN DONE DURING THE LAST THIRTY YEARS?

Substance of an address delivered by the Rev. Dr. BEECHER, in Philadelphia, Oct. 3d, 1828, at the close of the nineteenth annual meeting of the American Board of Commissioners of Foreign Missions.

The point is settled, that mankind can never be delivered from the bondage of corruption, or be blessed with civil and religious liberty, without the gospel. It would seem, also, as if, in the fulness of time, God had raised up our nation, by the favour of heaven, the first, happiest, and if not checked in its progress, soon to become the greatest nation on earth—designing to make it one of the chief instruments of his mercy in giving the gospel to mankind. The money saved by our economical, republican institutions, and which in other lands is consumed in supporting expensive and unwieldy civil and ecclesiastical establishments, might suffice to enlighten the world.

But we are met at the threshold by an appalling objection. *The heathen*, it is said, *never can be converted to christianity; the world never can be evangelised.*

And is it so? Must the delusion and despotism of Mahammed prevail forever? Must pagan altars smoke forever? and funeral piles blaze on through ages to come? and the superstitions and impurities of popery darken and debase the nations forever? Why cannot the heathen be converted? With fewer means and greater obstacles, the gospel has obtained one triumph over paganism, and wrested from the man of sin almost half his dominions. And has the gospel lost its power, or prayer its efficacy; or has christian enterprise ceased to produce its results? Who, with such means as we possess, would abandon the world to hopeless wretchedness? If it be impossible to evangelise the world, it is our purpose to find it out at the close of a fair and faithful experiment.

But it is said, *the experiment has been made, and has failed.* Men of cultivated intellect, and of general information on other subjects, and even some who call themselves ministers of the gospel, tell us that nothing has been achieved; that all our efforts, protracted through thirty years, have terminated in a total failure, until we ourselves have become convinced that little can be done. Thus is our failure announced from the press, proclaimed from the pulpit, and propagated by rumour with her thousand tongues.

If it be true, that the prayers and charities of the christian world, for the last thirty years, have resulted in nothing, we admit it is time to stop and revise our plans. But we should think it time, also, to revise the evidence of revelation, and the promises made to christian enterprise, and faith, and prayer.

But is it quite certain that nothing has been done? That you may appreciate what has been effected, the last thirty years, *suppose the whole to be blotted out;* that a moral earthquake has entombed it, and the wave of oblivion rolled over it; while a mighty hand has turned back the wheels of time to 1798. Let the heralds of disaster, in quick succession, burst open the doors of this sanctuary, and come in. One announces, the *Serampore Mission* is gone; the mission college, the presses, the missionaries, the churches, the schools, the thirty translations of the scriptures, and the numerous copies of them, are all swept away, and not a trace left behind.

And while he is yet speaking, another proclaims that the *London Missionary Society* is no more. Her establishments in Asia, Africa, and the Pacific; her printing presses, her schools, and missionaries, are as if they had never been. Tahiti has gone back to his idols; and the Hottentot and Caffre and Bushman have fallen back upon their stupidity and filth.

And while he is yet speaking, another announces, the *British and Foreign Bible Society* is fallen, is fallen! sunk like a millstone in the sea; and in its mighty vortex has swallowed up every bible society on earth; and all the seven millions of bibles, which had begun to pour day-light on the darkness, are forever gone.

And while he is yet speaking, another waits to tell that the *American Board of Missions* has ceased to be; the wave of oblivion has rolled over its labours, and the prudential committee have closed their accounts. Every station is abandoned; every press annihilated; all the five hundred schools, and all the thirty thousand youths contained in them, are dispersed; all the auxiliaries and associations are disbanded, and all the four hundred converts in the mission churches have gone back to heathenism. At Bombay, and Ceylon, and Palestine, and Hawaii, and among the Cherokees and Choctaws, no light breaks on them that sit in darkness; no voice of mercy speaks to them.

And while he is yet speaking, another messenger of bad tidings proclaims, that our *Theological Seminaries* are rased to the ground, and that the *American Education Society* is gone, forever gone; her funds, her friends, her benefactors, all dispersed; and all the hundreds whom her charities have helped into the ministry, have gone back to the workshop or the plough, with all the six hundred beneficiaries she was rearing up for the ministry. Time cuts down the ministry, and the tide of population rolls on; darkness gains on the light; and the famine of the word rages; and hell keeps a jubilee, that the danger of day-light is past, and that her dark empire is safe.

Another proclaims, that the *National Tract Society* is disbanded; her twenty presses broken, and her hundred millions of pages of tracts recalled and burnt; and that the *Home Missionary Society*, disheartened by unavailing effort, has ceased from her labours in despair; all the churches supplied by her aid are made desolate, while all her auxiliaries sigh & sit in sackcloth around her. The *Seamen's Friend Society* is abandoned; the Bethel flag is struck; every floating chapel is foundered; and on the globe there is not a temple, not a prayer-meeting, for the tempest-tossed sailor. Harpies plunder him; but no one protects; no one cares for his soul; no one puts into his hand the word of life, and no one calls after him in his descent to ruin.

And ere he has ceased, another, treading hard on his footsteps, announces the downfal of the *Sabbath School Union;* her thirty thousand teachers, her three hundred thousand pupils, and her thousands of libraries, are scattered.

And while he is yet speaking, another rushes in to tell that the *Slave Trade*, with new fury, has burst out again; and England and America, who had washed their hands, have dipped them deep again in their brothers' blood; and that Africa burns again, and bleeds on all her coasts, and in all her deep interior.

And while he is yet speaking, another, with wilder look and more hurried step, announces that the *Spirit of Prayer*, so signally prevalent, is suspended, and *Revivals of Religion*, so frequent, extensive, and long continued, have come to an end. The churches, few, and feeble, and lukewarm, sigh and go backward; while infidelity and immorality break in upon the land like a flood.

And while these appalling tidings fill us with dismay and sinking of heart, behold a white robed seraph descends from heaven, covering with both his wings his weeping eyes, and crying—Wo! wo! wo! Another insurrection has broken out in heaven. The thousands, who, during the last thirty years, from east and west, and north and south, had come from heathen lands, to sit down with Abraham in the kingdom of glory, have revolted, and are cast down again to earth. Africaner now kindles again the fires of war, and washes his hands in blood: Keopuolani bows down again to impurity and idols; and Catherine Brown has thrown aside her harp in heaven, to listen to the war song. Thousands of harps which sent out notes of ecstacy, are left unstrung; and thousands of voices, which swelled the song of praise, will never be heard again in heaven.

What would you say to tidings like these? You would say—What vandal spirit has been let loose to war upon christianity? What smoke from the bottomless pit has come up to darken the earth? No vandal spirit has been let loose. No smoke from the bottomless pit has ascended. It is only the blotting out of the "*nothing*," which has been achieved by christian enterprise during the last thirty years. But that *nothing, when removed from the space which it filled in our vision, seems to leave only a frightful void.*

If any man thinks those things to be *nothing*, which we have obliterated, let him go back to 1795, and bring into being what we have supposed to be blotted out. Let him call back those societies, and presses, and bibles, and missionaries, and tracts, and schools, by the application of the same means that gave them birth. Let him arouse the slumbering attention of the christian world, and circulate intelligence, and awaken conscience, and create hope, and communicate pious feeling, and call forth a spirit of prayer, and call from on high the showers of grace, and warm the heart, and open wide the hand of christian liberality, and form plans, and lay the deep foundations for prospective usefulness which are now laid; and then say whether the glorious enterprise of christian missions has failed. If our work were only man's device, it would be an imperishable monument of industry, moral courage, and success; and were no reinforcements to volunteer their aid, even the causes now in operation would work out the result. But if for one hundred years to come, our members increase, as they have for the last thirty years, but little, comparatively, will remain to be done, before a voice shall be heard under the whole heaven, saying, "Alleluia, the Lord God omnipotent reigneth."

Is it then quite certain, that nothing has been done? Must we then cover our faces, and blush at the shame and disaster of a total failure? Nothing is farther from the truth. It is undeniable that much has been done, since the era of modern missions. The spirit of missions has been awakened, and extended through the christian world; knowledge has been acquired, and experience has been gained, and implements provided, and a host of moral causes put in operation, whose compound increase will be felt, till the world is disenthralled, till the light of mercy cheers it, till the wave of salvation rolls over it. If nothing had been achieved, but to prepare the way and provide the means for future operations, our success would not be disputable. Had David and Solomon done nothing, when they had collected all the materials for building the temple? Has the husbandman done nothing, when all his implements and funds are provided, and the tree felled, and the fences reared, and the fallow ground broken, and the seed scattered, because the harvest does not yet wave in the field? When an army is enlisted, and the munitions are collected, and pioneers have opened the way, and the enemy is in full view, has nothing been done, because the shock of the battle and the note of victory have not proclaimed that *all* is done?—The whole providence of God, both in the natural and the moral world, includes preparation, progress and result—the acorn before the tree; first the blade; then the ear; then the ripe corn; and those are as inexperienced in philosophy, as they are in religious enterprise, who can behold the movements of the christian world for the last thirty years, and say that nothing has been done. A new era has opened on the world, and a new light has arisen, which most evidently is destined to shine more and more to the perfect day. The successes which have been achieved, have been many, great, and, in late years, rapid. The historical details cannot be given; they would be prolix, and the facts are upon record. That so much has been accomplished, in so short a time, and with such limited means, is matter of astonishment and fervent gratitude. No such extension of christianity has taken place, in so short a time, and with such means, and with such promises of continued increase, since the first propagation of the gospel.—There was nothing in the state of the world, thirty years ago, to promise such results. It was an age of infidelity, an age of revolution and war. Europe was one great volcano; and men's hearts were failing, for fear of the things that were come and coming on the earth. There had been no premeditated concert, to form that system of effort which has now come out in such an extended and well digested plan. But the effort commenced at a time when the prophecies indicated the necessity of such a movement, to carry into effect, by human instrumentality, the promises of God. If the seventh thousandth year is to be the Sabbath of the world, it is time to witness the preliminary movements of Providence; and all the parts of the great system, moving with such adaptation and symmetry, proclaim that *He* formed it, and will execute it, who worketh all things after the counsel of his own will. The spirit of prayer, the revivals of religion, the missionary, education, bible, Sabbath school, marine, and tract societies, all proclaim, that by unwonted means, God is preparing to accomplish new and glorious results. The enterprise is conducted, not by governments for secular purposes, and not by churches in their organic capacity; for these are neither pure, nor zealous, nor united enough, to do the work with that celerity which the exigency demands. When a great captain would storm the deadly breach, he does not rely even upon veteran troops, but calls for volunteers, that the best spirits may, by moral affinities, be associated in the onset. In like manner, the Captain of our Salvation, for the last conflict, has called for volunteers; and the thousands and millions associated in missionary effort have answered, "Here are we; send us."

The moral power, which is now applied to propagate the gospel, is the greatest which the earth has felt, and is rapidly increasing. It is composed of volunteers, who have counted the cost, and enlisted for life; and from this time it shall be said, "Lo! what hath God wrought!"

From the New-York Observer.

LETTER FROM MR. WILBERFORCE.

The following extract breathes the very spirit that we should suppose to animate the venerable patriot and christian philanthropist who wrote it. After a long life of indefatigable and successful labour in the great business of doing good, he has retired in the evening of his days from the distinguished sphere in which he moved; but his heart evidently glows with as warm a spirit of christian benevolence as ever. The letter was addressed to the Rev. Dr. Sprague, of West-Springfield, Mass. and is dated—

HIGHWOOD-HILL, *Dec.* 18, 1828.

And now, my dear sir, I return you my cordial thanks for the information contained in your letter. Every well educated man, who is not either utterly inconsiderate, or void of all sensibility, must regard with peculiar interest the spectacle which your country now exhibits, enjoying in its infancy the inestimable blessings of civil and religious liberty, and those arts and sciences which formerly have only been found in states that have arrived at their full growth, and too often when they have been verging towards decay. You are rapidly augmenting on a scale never before witnessed in the civilised world. To any one, who, like myself, believes that christianity (true practical christianity, I mean) holds out to man, not only the hope of everlasting happiness in another world, but, speaking generally of its unobstructed tendency, the prospect of comfort and prosperity to individuals and communities in this life; the intelligence that religion is extending its influence greatly in your immense country, is indeed most highly gratifying. Among the other blessed effects of this prevalence, may we not confidently indulge the hope, that it will greatly lessen the probability of any such rupture between our two countries, as, I must say to the grief and shame of all good men, broke out a few years ago. I delight in witnessing kindred institutions for religious and benevolent purposes arising in both our countries; and as that sad narrowness of spirit which formerly annoyed the character even of truly wise and good men, has now in so great a degree passed away, I trust these various institutions will form connexions with each other, and be bound to each other by the mutual ties of common objects and pursuits; and that thereby the members of our two countries will habitually learn to consider and feel towards each other as brethren bound to manifest mutual good will, and to assist each other in the promotion of benevolent purposes. Believing that the observance of the Lord's day is eminently conducive to the maintenance of religion, both in countries and individuals, I am particularly glad to hear of the society that has been formed for that excellent object. I myself endeavoured, in conjunction with two or three friends, to form such a society in this country, many years ago; but the plan proved abortive, through the imprudence of a well intentioned friend.

It will give me great pleasure to receive from you, from time to time, any intelligence of a religious or moral nature, the nature and progress of public opinion, the state of education in your schools and colleges, and any such periodical works, as being of less general interest, are not likely to find their way into this country.

In almost the whole of my life I have had very weak eyes; but this weakness has of late years so increased, as to allow me to write but little, compared with the claims on my pen, and I scarcely read at all. I have, therefore, availed myself thus far of the aid of my amanuensis; but I take the pen into my own hand, to add a few lines. Many years ago I wrote a religious work, partly for the benefit, if it might please God, of a large circle of friends, and partly to account to them for a great change which they had witnessed in my principles and habits. Let me beg your acceptance of a copy; for tho' above thirty years have elapsed since its first publication, I have seen no reason to alter the sentiments I then expressed, though I now see additions which might have been well made to it. I trust, however, that you will do me the justice to believe, that it is not to gratify the vanity of authorship, that I beg your acceptance of this piece. No one is more sensible of its defects than myself; though I must say that I left it justly chargeable with one fault; I mean diffuseness; because I hoped it would be rendered thereby more generally useful. You must, however, remember, in perusing it, that it was written to suit the opinions that prevailed thirty-five or forty years ago. Blessed be God, there has since taken place a great improvement in the public mind; for, besides that the number of clergymen who preach and love the true religion of Christ (called by their opponents by a name which they themselves have accepted, "Evangelical") is augmented ten-fold and more, the clergy in general, now, though their characters, principles and habits, are not, properly speaking, orthodox, preach more or less evangelically; and they (I speak still of the clergy who are truly religious) have more justice done to their characters than formerly, when they were commonly suspected of hypocrisy or enthusiasm.

And now, my dear sir, I must say, farewell. This letter has for some time remained unfinished in my writing-box. All my four sons and my only daughter being now my inmates, my time is of course much given to them; and I have had visiters too.—My eyes, also, permit me to use my pen very sparingly.

May you, my dear sir, be pre-eminently blessed with religious usefulness and comfort, and at length be admitted to the enjoyment of a still better portion in a better world. I remain, with esteem and regard,

My dear sir, your's, sincerely,

WILLIAM WILBERFORCE.

From the Spirit of the Pilgrims.

PLAIN PREACHING.

Baxter is a bright example of faithfulness, as a preacher of the gospel. He is a model worthy of particular regard at the present time, when with many, who are reputed to preach the truth, there is too manifest a disposition to paraphrase some of its plain, sententious epithets, round off its most cutting points, and soften some of its uncivil asperities. Baxter did not so preach the gospel. No matter whom he was addressing, kings or beggars, we hear the same direct, fearless disclosure of the counsel of God. The sermon delivered before the dissolute Charles II. is said to be a masterly specimen, not only of grand, impressive eloquence, but also of plain, pointed, dealing with the consciences of his princely auditors. "Will you persuade us that the man is *wise*, that can climb a little higher than his neighbours, that he may have the greater fall? That is attended in his way to hell with greater pomp and state than others? That can sin more syllogistically and rhetorically than the vulgar, and more prudently and gravely run into damnation; and can learnedly defend his madness, and prove that he is safe at the brink of hell? Would you persuade us that he is wise, that contradicts the God and rule of wisdom, that parts with heaven for a few merry hours, and hath not wit to save his soul?" "Can you forget that death is ready to undress you, and tell you that your sport and mirth is done, and that now you have had all that the world can do for those that serve it and take it for their portion? How quickly can a fever, or the choice of an hundred messengers of death, bereave you of all that earth afforded you, and turn your sweetest pleasure into gall, and turn a lord into a lump of clay?" "Princes and nobles live not always. You are not the rulers of the *unmoveable kingdom;* but of a boat that is in a hasty stream, or a ship under sail, that shall speed both pilots and passengers to the shore. The inexorable leveller is ready at your backs, to convince you by irresistible argument, that dust you are, and to dust you shall return. Heaven should be as desirable, and hell as terrible to you as to others; no man will fear you after death, much less will Christ be afraid to judge you."

TEMPERANCE.

At a meeting of the South-Carolina Society for the Promotion of Temperance, held at Charleston on the 15th ult. the following resolutions were adopted and ordered to be published:—

Resolved, That a memorial be presented to each branch of the Legislature, at its next session, on behalf of this Society, suggesting the expediency and necessity of passing laws to punish the vice of drunkenness; to place the estates of such as are the subjects to habitual intoxication, in the charge of a committee, as in a case of lunacy; to prohibit, under heavy penalties, the sale of spirituous liquors on election days, by any person or persons whatsoever, in the city, town, or village, or other such place, and to punish by fine or imprisonment, any person or persons, who shall be concerned, directly or indirectly, in selling, giving, or otherwise furnishing spirituous liquor to any person entitled to vote, or to any voter, at any election, within five miles of the polls, on the day before, during, or on the day of an election.

Resolved, That in the same memorial, the Legislature be requested to place restrictions on licences for retailing spirituous liquors, so as eventually to abolish them altogether, and that as speedily as possible.

Resolved, That a memorial be presented to the City Council, also, requesting them to place such restrictions on the granting of licences to retail spirituous liquors, as may eventually abolish them altogether; and, if necessary, that a memorial be presented to the Legislature to pass the necessary laws, to enable the City Council to accomplish this object.

Resolved, That we view with indignation, the use that has been made of spirituous liquors, in promoting the interests of candidates at elections; that it is an insult to a free, intelligent people; and a deep disgrace to any community which tolerates it. And that we will not vote for or support in any manner any candidate, whose friends or himself, may have resorted, or may hereafter resort, to such means, with a view to promote an election.

At Sea.—One of our cousting vessels, say the records of the Charleston Bethel Union for April, has within the last three months, given up the use of ardent spirits. The captain and mate, who are brothers, have never used them since they went to sea. The master gives his men a trifle, extra wages, and he says they appear to be perfectly satisfied and happy.

"*Coercion.*"—A widow in a neighbouring town had occasion to make a *raising*. When all was ready, she invited her neighbours to come, and raise her house. It had been customary with the members of the Temperance Society in the place, to raise their buildings without the aid of whiskey. This circumstance seems to have excited some suspicion in the minds of the good lady's neighbours, that she might possibly have been somewhat infected with the superstitious and oppressive heresy, that it was not good to have whiskey at raisings. On learning by inquiry that she did not intend to provide any, they in their spirit of freedom, peremptorily refused to raise her house, unless she would furnish them with two gallons of whiskey. Thus these gentlemen, who hold in just abhorrence all coercive measures for the promotion of temperance, left the poor widow at perfect liberty either to feed them with two gallons of whiskey, or go houseless. This dilemma came to the knowledge of the Temperance Society in the other part of the township, who had the "meanness" to go and raise the poor widow's house without whiskey! What a glaring infringement of rights! thus to dash the hopes of a dozen or twenty men, whose mouths were open and watering for two gallons of whiskey!—*Western Intel.*

Woodford, Vt.—A neighbourhood of this town, consisting of about a dozen families, has for a few years, by united choice, been almost entirely free from the possession and use of ardent spirits. A respectable man of intelligence and influence among them, expressed the opinion, that not a pint of strong drink was used in that neighbourhood in a year.

Bennington, Vt.—On the day of the annual fast in Vermont, the congregational church in that place voted to recommend to the members, to abstain entirely from the use of ardent spirits, except as a medicine; and to use their influence to induce others to do the same.

All the officers of the fourth regiment of the second brigade and fourth division of Massachusetts militia, and every company except one, included in said regiment, have voted to lay aside "the usual, though odious practice of treating on military days." They are all "Green Mountain Boys," the towns composing the regiment being Chesterfield, Worthington, Plainfield, and Goshen.

No Buyers.—At a public sale the other day, by one of our most respectable auctioneers, a hogshead of West-India rum was put up. There was a large company, and among them many grocers. At first they looked shy, and began to turn round; in short, did every thing but manifest a disposition to give the auctioneer a bid. After waiting a suitable time, and finding no possibility of selling the rum at any price, he passed it over. Ten years ago, a cargo would have sold at the same place, without scruple or hesitation.—*Newburyport Herald.*

A Noble Example.—A correspondent in Augusta, Ga. informs us that a merchant in that city, who has dealt to a considerable extent in ardent spirits, came to the conclusion a few months ago, that, considering the awful evils connected with the use of that article, he was doing wrong in selling it. He determined to sell out the stock which he had on hand, and to buy no more. On further reflection, he considered that if it was wrong to buy any more for sale, it was wrong to sell what he had on hand, and that it was his duty to throw away all his liquors. *He accordingly tapped his hogsheads, and let their contents run to waste, to the value of* SIX HUNDRED DOLLARS!

The rumour soon spread through the city. The grocers especially made a great noise about the matter. Some could not believe the report; some said he must be a very weak man; some that he was a fool; and some that he was certainly going crazy, and deserved a strait jacket. Like a man of conscience and reflection, who had opened his eyes and looked full in the face at an alarming evil of the age, and who had got ahead of the false standard of feeling which long usage had established, he heeded not the abuse.

"The example of this gentleman," our correspondent adds, "is doing good. It has brought the subject of intemperance more prominently before our community; it has compelled the friends of temperance to come out against the custom of vending spirits as a source of gain—a custom which is the main support of the most desolating evil of the age."—*ib.*

In a village in New-York, of between six and seven thousand inhabitants, out of 130 deaths, adult males, in eight years, 13 only were temperate men; that is, nine-tenths of the deaths were of intemperate persons.—*N. Y. Obs.*

PHILOSOPHY AND CHRISTIANITY.

When I was in the United States of America, I heard of the conversion of a complete man of the world, which as far as means were concerned, owed its existence to the following circumstances:—God laid his hand on a lovely, and I think, an only daughter, and the affliction terminated in death. When the terrible moment arrived when the idol of his affections must die, he stood at the head of her bed, almost frantic with grief, and having no consolation above what nature and education supplied, as is frequently the case, his grief terminated in rage. He was almost ready to curse the God, who, as he thought, could be so cruel as to deprive him of so dear a child. His wife, an amiable and sensible woman, at the same time stood at the foot of the bed. Her eyes were suffused with tears; her hands lifted to heaven, and while every feature spoke the feelings of her soul, she exclaimed, "The will of the Lord be done!" These exclamations very naturally called the attention of her frantic husband from their dying daughter to herself; and as he afterwards confessed, he was on the point of wreaking his vengeance on, what he then considered, an unfeeling wife, and an unnatural, hard-hearted mother. After a while, however, the storm of passion gave place to reflection. He was a man of eminence at the bar, a colonel in the army; he prided himself on being a philosopher, and was therefore led to examine how his courage and philosophy had supported him in the day of trial. Here he saw reason to reflect on his conduct with shame; the more so, when he contrasted it with the conduct of his pious partner. "How is this?" he could not but exclaim. "I am a man and a soldier. I boast of my courage, and I pride myself in philosophy, in which I am versed, as being equal to the support of man in every emergency. But, in the hour of trial, I acted an unworthy part. My wife, a delicate female, and notwithstanding my suspicions to the contrary, one of the most affectionate of mothers, was alone the magnanimous sufferer on the occasion.—What, under circumstances so directly opposite, could lead to such contrary results?" "*She is a Christian*," said a still small voice, "*and I am not. Surely the secret is here!*" This train of thought led to the most pleasing consequences. He concluded that there must be a reality in that religion which he had hitherto despised; and if so, that it is the one thing needful. He conferred not with flesh and blood, but immediately began to seek the consolations of true religion, and ere long found

"What nothing earthly gives, or can destroy—
The soul's calm sunshine, and the heart-felt joy."

He joined the methodist society, to which his wife had some years been united; and soon afterwards gave the substance of the above relation, in a methodist love feast.

GEORGE JACKSON.

REV. GEORGE WHITEFIELD.

William Bartlett, Esq. of Newburyport, has presented to the Federal-street church, in that town, a marble monument, of beautiful workmanship, which is to be placed over the remains of the Rev. Mr. Whitefield.

There are some circumstances attending the death and burial of this extraordinary man, which deserve mention in connection with this paragraph. Whitefield died at Newburyport, Sept. 30, 1770, on his return from New-Hampshire to Boston. The day before his death, he preached in an open field, at Salisbury. On the morning of his death, he rose from his bed, dressed himself, complained of some illness, and went to prayer with the gentleman who accompanied him. He then opened the window, told his friend he was going, and exclaiming, "it is finished," fell into a chair, and in a few moments expired.

When information of his death reached Boston, a committee of the citizens was sent to Newburyport, for the purpose of removing the body of Whitefield. This visit occasioned a serious and very unpleasant controversy with the Rev. Mr. Parsons, at whose house Whitefield died, and who refused to give the body up, until he was compelled by *a legal process*. The committee immediately returned to Boston, and it was thought best to avoid any litigation about the funeral. Whitefield was buried in front of the pulpit of the Rev. Mr. Parsons' church, and his funeral was attended by several thousand persons. Many years after his interment, his remains were examined, and found to be in a perfect state of preservation.

On the annunciation of his death in Philadelphia, the presbyterian church was hung in mourning, and in Georgia, the House of Assembly voted a sufficient sum to defray the expense of removing his remains to that province, to be deposited in the orphan house, and likewise to put the churches in Savannah in mourning.—*Salem Observer.*

INTELLIGENCE.

From the New-York Observer.

SANDWICH ISLANDS.

In August and September last, Mr. Bishop made a tour through some destitute parts of Hawaii, where a missionary seldom goes; but where natives, instructed by the missionaries, had established numerous schools. His object was to inspect these schools, and give such instruction to the inquiring natives as time and opportunity would allow. We give the following as a specimen of his journal:—

I have spent the whole of this evening until eleven o'clock, in conversing with those serious persons who have come to me for religious instruction. Pleasantly indeed have the hours passed away. More than twenty individuals have expressed to me a conviction of their sinfulness and their desire to obtain salvation through Jesus. Three of them are headmen. Kauhikoa came and seated himself before me, and began by saying, "I have come up to you to hear a word of good for my soul. I have great fear on account of the many sins I have committed. I have been a murderer, a liar. I have taken by fraud or force the property of others, and whatever my heart desired, that I attempted to attain. Tell me what I shall do that my sins may be forgiven."

Arose early, and proceeded to the business of the day. A large school-house was appropriated for the examination, into which the schools were successively led one after another. About half of the scholars can read with facility in any of the tracts, and all who have passed the elementary sheet can spell any word in the language; so simple is the construction of words. A small proportion only of the schools have learned to write, for want of paper and slates. Twenty-eight schools have passed before me today, containing in all nearly two thousand scholars. After examination, I married forty-four couples, mostly young persons.

Having found a large number of serious inquirers in this vicinity, I thought it expedient to form such of them as appeared the most promising into a society, for the purpose of mutual edification; after the model of one that meets at Kairua, and at most of the missionary stations. As several individuals were present who belong to the above mentioned society, we assembled this evening, and after prayer and examination into the character of several candidates, we admitted ten persons, as the beginning of a "Moral and Religious Association for the District of Kohala." These are empowered to admit others to their number from time to time. The exercises of this society are singing, prayer, and mutual exhortation, on some religious subject of a practical nature.

Sabbath 6.—Preached at the schools both morning and evening, under a shady grove of bread-fruit and kukui trees. The congregation amounted to about four thousand persons.

I have passed the evening until eleven o'clock, in giving religious instruction to the teachers, and in answering the inquiries of those who are desirous of seeking the Lord. My apartment has been thronged from sunset until this hour; and even now they are waiting to resume the conversation as soon as I shall lay aside my pen.

One women has come to me and said, that about a year ago, while at Kairua, she had a conversation with Mrs. Bishop, when she was told to repent and believe on the Lord Jesus Christ for salvation. This was with her the beginning of serious reflection; but recently her concern has been very great, and she seems desirous to be fully instructed in the way of life. Could that blessed saint have seen before her departure, what we now witness—the greater part of her daily pupils expressing a hope in the merits of a Saviour's righteousness—she might have thought in her last hours that she had not lived in vain.

One of the men, as he saw me pass, left his work, came and took hold of my hand, and walked with me. He told me he needed light and instruction in what he should do to be saved. He declared himself a great sinner in the sight of God, and that what I had said yesterday about the way of salvation induced him to come to me as he saw me pass, to obtain further direction in the path of duty. At that moment I forgot the tediousness of the steep ascent up which we were toiling, in the interest I felt for the case before me.

I had proceeded but a little way further, when I perceived a man sitting on a mat by the side of the path, and as I passed, he rose, caught my hand, and pulled me down by his side. He said, pointing to his cottage at a little distance on the left, that he resided there; that as he saw me coming up, he felt the desire in his heart to tell me his thoughts, and seek direction as to what he must do to be saved. He too was one of my hearers yesterday.

GENERAL SABBATH UNION.

FIRST ANNUAL REPORT.

[Abridged for the New-York Observer.]

Soon after their appointment, the Executive Committee of this Union published an address to the people of the United States, of which upwards of 100,000 copies were circulated in a pamphlet or newspaper form. In this age of philanthropy, perhaps no single document bearing upon the morals of the land has been more timely and effective. Many auxiliary Unions were spontaneously formed. The pulpit and the press took a new impulse; the fourth commandment, in its length and breadth, began to take hold of the public mind; and this Union will be remembered with fervent gratitude, should nothing further result, since it has already elevated by many degrees the moral sense of our republic.

In all the discussions which the formation of this Union has called forth, there has been a singular concurrence of opinion respecting the utility of the Sabbath. The obloquy respecting the measures adopted has been little; and the friends of the Union bear it cheerfully, as the unavoidable expense, in a country where public opinion is so free and powerful, of an experiment to gain an end which all consent to, that it is good. They would gladly be shown a better way, if one existed, than that which they have taken; but they believe self-submission to God's law to be the good old gospel way, and that in this land of freedom, no just offence can be taken with any measures, associated or individual, based upon a conscientious regard of every one of the ten commandments. They have had the pleasure of seeing many, doubtful at first of the Union, become its warm advocates; and feel assured that nothing but misapprehension or bigotry, the spirit that would lord it over liberty of conscience, can object to any association of individuals refusing to trample upon what they believe to be a law of the Highest.

The Committee express their assurance, that this Union has a far stronger hold upon the affections of the country than can be discovered, until the Lord shall raise up a man wholly devoted to the purpose of sounding the trumpet of Sabbath reformation, and of explaining the easy process for the arrest of the evil. Two distinguished laymen were successfully chosen for this important office, which other duties obliged them to decline.

The principle of the Society and the true secret of reform is, that each for himself refrain from the sin; the security will be complete, when a correct public sentiment shall enstamp upon the sin of violating the Sabbath the same reprobation which it is learning to impress upon all the forms and materials of intemperance.

The sixth article of the constitution of the Union has been objected to, as proposing the use of other than spiritual weapons, and so at variance with the third article. This construction of the pledge is evidently wrong. The commands of the moral law must be lifted up together, upon one table, and received together, as God gave them together. This code of laws requires us to keep our persons and our property from partaking in other men's sins; our property, as well as our persons, we hold under the solemn duty of extending by its means the kindly influences of truth to the souls of our fellowmen. These considerations require it of Christians to act on the principle of the pledge; yet to remove the only objection that exists among the friends of the Sabbath, to the organisation of the Union, and to avoid even the appearance of approaching individuals and companies with a general threat, rather than with affectionate invitation, the Committee recommend, that instead of the pledge, a contribution to the funds of the Society shall be considered as the condition of membership.

The Committee could not but regard with deep interest, the expression of public sentiment last winter, respecting the violation of the Sabbath, under the authority of the general government. The national sensibility to the evil seemed so general and intense, and the movement so spontaneous and extensive, as to furnish encouraging proof that we are not, as a people, ready to give up such a parent and guardian of our liberties, as the christian Sabbath and its attendant blessings.

The report concludes with a repetition of the great principle on which the Union rests—abstinence, total abstinence from sin; entire self-submission and obedience; and with commending the great aim of the Union to the blessing and care of the Lord of the Sabbath.

TO SUPPLY THE WHOLE UNITED STATES WITH THE BIBLE.

A good Beginning.—The following letter, (says the New-York Observer), will show where the *first* contributions were made, towards supplying the *United States* with bibles *within two years*:—

To the Rev. J. C. Brigham, Secretary of the Am. Bible Society.

DEAR SIR—The females connected with the binding department of the American Bible Society's operations, have this day enjoyed the privilege of attending your thirteenth anniversary. They there heard your resolution to supply every destitute family in the United States with a copy of the holy scriptures within the period of *two years*. They were also told that this could be effected, provided, among other conditions, that every professor of religion would give *seventy-five cents* for this object. They also heard that it was necessary *to act*, as well as *resolve*, and that *immediate* measures must be taken to prevent a total failure of this important enterprise. Valuing as they do the bible, the richest of heaven's blessings, and knowing that thousands in the land are without it, they are anxious to do what they can towards carrying into effect the resolution referred to. For this purpose they ask you to accept, in behalf of the Society, the enclosed donation *of seventy-five cents* from each, making an aggregate of *forty-five dollars* and *seventy-five cents*.

CHARLES STARR.

New-York, May 14, 1829.

P. S.—After witnessing the readiness with which your call is responded to by those whose almost every moment must be redeemed, to enable them to earn their daily bread, I cannot deny myself the gratification of doubling the contribution which they have so generously made. I therefore send you ninety-one dollars and fifty cents. Your's, &c. C. S.

At a semi-annual meeting of the Young Men's Bible Society, New-Brunswick, N. J. held on the 18th inst. the following resolutions were unanimously adopted:—

Resolved, That this Society hail with pleasure the adoption of the resolution by the American Bible Society to supply the destitute in the United States, and that we will, under the blessing of Providence, exert ourselves to furnish our quota to carry into effect the above grand object.

Resolved, That we, who are present, double our annual subscription for the two ensuing years, and that we recommend the same to the absent members of this Society.

Resolved, That a committee be appointed to solicit new subscribers and receive donations, and report to the Board at its next meeting.

Asaad Shidiak.—It is supposed that this martyr in spirit is still living, and that his sufferings are considerably mitigated, though there is no reason, says the Missionary Herald, for believing that he has become less steadfast in his adherence to the truth, or less bold in defending it. The information respecting him was received at Malta from friendly individuals at Syria.

French Protestant Missions.—A letter from a gentleman received at New-York, dated Paris, 27th February, 1829, says:—

"I must not close my letter, without telling you that our missionary society will send out its three first missionaries to the south of Africa, in about a month. The way has been opened for their departure in a very providential manner; and we feel assured that the Lord himself will conduct them. They will go in company with the Rev. Dr. Philip, superintendent of the establishment of the London Missionary Society in that country, who is at this time in England."

Indian Missions.—Mr. Williams writes to the editor of the Pittsburgh Herald, dated Aiikhunnah, March 3d, that the missionaries in the Choctaw nation have begun to reap, after labouring more than ten years. In that district there had been a still small society for about three months; and a great awakening in a district occupied by the Methodists. He adds—"The principal chief of this part of the nation, who is at the head of several thousands of Choctaws, has recently come out boldly on the Lord's side; and he uses all his influence in word and deed for the cause of Christ. Another chief of like authority has done the same, besides several inferior "captains," or leaders of the people.—This neighbourhood has been peculiarly favoured. Seven men who have families, all of whom are full blood Indians, have recently declared their determination to seek and serve the great Jehovah, let others do as they may. These seven, with another old Choctaw neighbour, who has been a praying man for two years past, make an interesting little band of eight persons, who all take an active part in the cause of religion. At Mayhew and in the vicinity, a few, I cannot say how many, of the natives, are beginning to hope and to rejoice in God. The family at Elliot have also been refreshed from on high. Three or four persons there have recently set their faces towards Zion, and others are inquiring. Some individuals have been awakened who live at a great distance from any missionary, and in some instances under the first sermon they ever heard."

If not a Bible, at least a Testament.—Bible Societies throughout the land, are beginning to feel that every household should be and must be furnished with a bible. Some Societies say, however, that they are not able to make such an extensive distribution of this book. Let such, then, distribute what bibles they can, and give to those still destitute, for the present, the new-testament. This can be purchased for *twelve cents*—almost as cheap as a tract.—*N. Y. Obs.*

By the last accounts from Constantinople, it appears that the Jews there have began to purchase the bible again, although in some parts of Turkey, they are still afraid to do it. The Rev. Mr. Hartley, English (church) missionary, after mentioning the visit of a Greek, whom he found to be an infidel, says—How few Greeks of information are otherwise! The morality of the gospel they approve, because they see that society can scarcely exist without such a restraint; but, as for the grand fundamental doctrine that Jesus is the Son of God, they believe it not." Infidelity there, however, if we may judge from facts stated by Mr. H. is by no means so obstinately blind, as it is among us.—*ib.*

Auxiliary Tract Society, of Huntsville, Alabama.—Receipts the last year, $426.87. Circulated, 80,000 pages of tracts, and 2,000 christian almanacs. The Society has ninety members. This Society has recently held a spirited meeting, at which Rev. Mr. Eastman, the Society's agent, was present, and a subscription for a depository commenced, which was raised to upwards of $300.—*Am. T. Mag.*

A Bible Wanted.—A few Sabbaths since, writes a correspondent in North-Carolina, I went over to the house of one of my poor neighbours, whom I found reading a few leaves of an old bible to his wife and children, who were sitting around him and listening attentively to the word of God. When he had finished the chapter, "How I wish," said he, "that the Lord would put it into the heart of some of his servants to send me a bible! I need one, and I am not able to buy one. I have now only a few scattered pieces of the word of God. When do you expect your tracts to come? I wish they would come; we ought to have something better than newspapers to read on the Sabbath."—*ib.*

Eagernesss for Tracts in Canada.—I have received a letter, writes an intelligent friend of tracts in Canada, from a lady to whom I sent some of the tracts granted by the American Tract Society. She lives in a distant and new settlement, mentions the great dearth of religious knowledge in the townships around her, the welcome given to the tracts, and says two persons came fifteen miles for some of them!—*ib.*

Infant Schools.—The following account of these institutions in Philadelphia, is from the U. S. Gazette of May 5:—

"The first anniversary of the Northern Liberties' infant schools was celebrated yesterday afternoon, at the Rev. Mr. Patterson's church. More than 600 children were arranged on a temporary stage, under the direction of four principals and four assistant teachers. The performances of the scholars were truly astonishing; their age, and the time in which the schools have been in operation, considered. Questions from scripture were answered with promptness; hymns and primary arithmetical tables were repeated, and words defined, and their opposites in signification named. One class gave a pleasing account of its own proficiency, and its teacher's patient industry, by answering questions in geography. All gave evidence of the utility of the institution, the faithfulness of the instructors, and the propriety of commencing with good, before evil has become habitual.

No Standard for moderate Drinking.—All talk about moderate use, temperate use, innocent use, must be abandoned; and the only kind of use we allow ourselves, must be *no use at all*. We have tried the plan of moderate use long enough, and we have found that it leads directly to immoderate abuse. The most abandoned drunkard that can be picked up, will be an advocate for moderate use; and he would endeavour to persuade you, that it is very *seldom* he exceeds this moderation, and allows himself to be overtaken. He only takes just enough to make him feel well.—*Denny's Address at Ogdensburgh.*

French Evangelical Church.—The corner stone of a church with this designation was laid at New-Orleans, on the 11th ult.

A letter from an American gentleman in Malta, dated Jan. 1, 1829, says, "Messrs. Bird, Goodell, Nicolayson, and Smyth, American and English Missionaries, are here, together with their families. Messrs. Bird and Nicolayson contemplated a voyage to Tunis and Tripoli, and even engaged a passage; but as yet circumstances have prevented their departure."

The Bible and Home Mission Societies of Green county, at a late meeting in Catskill, had animating discussions. At the close, pledges were given by gentlemen from different parts of the country, to raise $1000 for each society by extra effort, within six months. A single church engaged for a fourth part of each sum.

REVIVALS.

Montreal.—Extract of a letter to the editor of the W. Recorder, dated May 20, 1829:—

"DEAR SIR—It may be gratifying to you to learn, that the Lord has been visiting the American presbyterian church in Montreal, again to revive his work. We were somewhat encouraged during the winter to expect a blessing, by the hopeful conversion of two or three individuals; but no general attention to the subject of religion was witnessed in the congregation until Sabbath the 22d of March, when the Spirit of the Lord began to be poured out, and sinners, "pricked in their hearts," began to inquire, "Men and brethren, what shall we do?" About forty are now rejoicing in hope; others are still inquiring. The Sabbath school has been particularly blessed; fifteen or twenty of the scholars are included in the number of the converts.

"Convictions have in almost all instances been deep, and generally of short continuance. The converts' joy and peace in believing have been connected with great solemnity and prayerful solicitude for their friends out of Christ. They seem desirous both to know their duty and do it. A few from other denominations have been made the hopeful subjects of grace. Nor has the "man of sin" been able in all instances, to keep possession of his throne. Some, it is hoped, have abandoned this Antichrist, for the true knowledge and worship of the only Saviour and Mediator between God and man. As in all revivals, many cavil with the truth, oppose the operation of the Holy Spirit, and harden themselves against God; and the word preached, which proves a savour of life to some, it is to be feared, will prove a savour of death to others. But we have cause to rejoice, that any are made willing, as they are, in the day of God's power, to believe and be saved. Your's, &c."

In England.—On this subject we have the pleasure of laying before our readers the following extract of a letter from the Rev. Mr. Lewis, of Islington, London, to the Rev. William Patton, of this city:—

"The shower of divine influence, we trust, is approaching us. In Wales, thousands have been brought to the knowledge of the truth and added to the church within the last few months; and we are praying and expecting that something like it may take place among the churches in the metropolis and its vicinity. Special meetings for fasting and prayer have been held in many parts of the country, and friendly conferences have been held by the ministerial brethren, with a view to this object. In Islington we have had a day much to be remembered. It was overwhelming to see the numbers that flocked together for prayer at seven in the morning, at noon, and again at night. The good fruit has already begun to appear, and most of our churches have been favoured with accessions since that time. In my own, nearly all the members of one family were impressed at that season; which impression, I trust, has issued in true conversion, and we have just received as members of the church, the father and mother, one son, and two daughters. There are two others in the same family who are in a hopeful way. Brother Stratton received twenty-nine members into the church on the first Lord's day in the present year, and H. F. Burder and others are experiencing seasons of refreshing. Bear us in mind, beloved brother, for our religion is not selfish, and I am quite sure you do not wish to keep revivals to yourselves." *N. Y. Obs.*

New-Jersey.—We learn, with great pleasure, that there is a signal manifestation of the rich graces of the Spirit of God in the churches at Morristown, Basking-Ridge, and Lamington. In the first, the work of grace is spreading from family to family over that very great congregation. In Basking-Ridge, we learn, there are on a moderate calculation, 300 precious souls under deep and pungent exercises. Many have obtained hope and comfort through grace. It is added by our informer, that there is scarcely a family in that congregation, where there is not some good work going on. And there are, at least, 260 families in it. The pastor of that church is a pupil of the late Dr. Livingston, and preaches the pure doctrines of Christ, with plainness, simplicity, and ardour.—*Mag. Ref. Dutch Church.*

Connecticut.—Extract of a letter from a friend in Connecticut to the editor of the Christian Mirror, dated April 30:—"This whole region seems to be holy ground. This is the land of revivals. The Spirit of God is now descending on many towns in this vicinity. Converts are springing up as among the grass, as willows by the water-courses. I am anxious to know how it is in Maine. The mind of every minister in this quarter seems to be on the conversion of sinners. All his preaching is adapted to the object of his pursuit. There is a directness in the mode of preaching, which must make men feel something. I would not preach at all, could I not preach in this way. I do not see how some good men can be willing to preach Sabbath after Sabbath, so as to obtain a kind of general cold approbation from all classes."

Bavaria.—A missionary of the London Jews' Society, under date of September, 1828, says—"There is an extraordinary revival of vital christianity in the protestant parts of Bavaria, especially among the younger clergy."

WESTERN RECORDER.

UTICA: MAY 26, 1829.

Diffusion of Knowledge.—There is something imposing in the idea, that in the general diffusion of knowledge, all are gradually becoming wiser and better. But much as we may rejoice in the contemplation of such an era, it will not be amiss to remember, that according to the old adage, "all is not gold that glitters." If the current of information, rising above its former channels, has become broad and rapid, we must remember that it will also embrace more shallows and quicksands than formerly, and become more turbid and impure. Things have greatly changed. The multitude, while quite ignorant, were ready to believe and act according to the suggestion of their acknowledged superiors. But now they feel disposed to reason, to decide, and to act for themselves. Both of these states of society possess advantages and disadvantages; and, though the latter state is on the whole to be greatly preferred, we ought not to forget that some of the disadvantages arising from it are of so dangerous a character, as to render the constant application of a remedy quite indispensable to the public welfare.

After all that may be said on the diffusion of knowledge, the multitude now are as really *led* to decision and to action as they formerly were, though in a different way. Once they were led by authorities and precedents; now they are wrought upon by considerations of interest and emolument; and more or less indirectly, by their very love of mental independence. Do not the people become more readily the dupes of political intrigue, than they did fifty or sixty years ago? And in matters of religion, are they not continually more and more exposed to the inroads of subtle error and infidelity? In the fields of science and literature, also, the ancient land-marks seem to be gradually removing out of their place. The truth is, that in all the matters here referred to, we are now a reading, rather than a thinking people. Our reasonings are hasty, rather than deliberate; sophistical, rather than sound: And as to action, even the better informed portions of community are now more readily roused up by the impulse of feeling, than by the power of sound argumentative discussion. Even our habits of reading are greatly changed; books are oftener looked at than perused; and where they receive an entire perusal, they are oftener devoured than digested. Add to this the consideration, that in religion, as in civil governments, every thing tends to degeneracy, without the aid of constant vigilance, and well directed energy; and then we may begin to form some estimate of the exigencies of the times, against which the most ample measures should be devised and prosecuted.

There is no use in *quarrelling* with the existing state of things. The current moves onward; and onward let it flow, still increasing in its breadth and rapidity. Its progress is by no means to be arrested or regretted. Yet—to keep up the simile—since many a precious commodity is embarked in a frail bottom, exposed to shoals and quicksands, and since ordinary pilots have no longer the advantages of *pure* water, into which their unpractised vision can penetrate, there is greater need than ever, that experienced and intelligent navigators should condescend, in the spirit of kindness, to lend a hand occasionally to the bumblest departments of labour, and keep the eye of vigilance and sound discernment upon every species of "craft" which is floating upon the current.

In politics, in science, in literature, in elementary schools of every description, in morality, in religion, in every thing that is dear to the interests of a happy and enlightened people, in every thing that concerns them for time and eternity, there is need of great watchfulness, special inquiry, enlightened investigation, and correspondent activity. And it is certainly high time for the learned, the patriotic, the wise and the good, to begin to entertain more enlarged, and at the same time more profound and deliberate views; and this in reference not merely to established notions, but to the floating current of things, just as it is presented to the eye of intelligent observation.

Afflictive Intelligence.—We learn by a letter from a friend at Green-Bay, that Rev. JESSE MINER, superintendent of the Indian mission, recently established at Statesburgh, Michigan territory, has gone to his rest. He died on the 22d day of March last, after an illess of about four weeks. Mr. Miner was a man eminently fitted for the station he occupied, and his loss will be deeply felt by the mission and his family.

From our friend's letter, we give the following extract, containing a brief account of the progress of the mission, with the particulars of Mr. Miner's death:—

"With regard to the spiritual interests of the mission, I can say, that I think it was the united prayer of the little band, while on our way to the missionary ground, that God would not only prepare us to do good to the people to whom we were sent, but that he would go before us by his Spirit, and prepare the ground to receive his spiritual seed. It was even so. We found our brethren anxiously expecting us, and were heartily received. Meetings for public worship were well attended, while the Spirit seemed to be present, carrying divine truth home to the hearts and consciences of the hearers. Meetings for prayer and conference were established, and a work of reformation immediately commenced, which has been more or less visible ever since.

"Thus we have enjoyed the sunshine of prosperity, until a few weeks since. But alas! who can tell what a day, or an hour, much less what a month or two, may bring forth. That God, whose ways are unsearchable and past finding out, has seen fit to lay his hand heavily upon this mission. About six weeks ago, brother Miner's youngest daughter, an infant about a year old, was taken sick with an inflammatory bilious complaint, and after an illness of about two weeks, died. Soon after the infant was taken ill, two of the sons were confined with the same disorder, one about eight, and the other about eleven years of age. The youngest of these has nearly recovered; the other is in a critical situtation.

"A few days after the death of the infant, Brother Miner was confined with the same complaint; and after an illness of about four weeks, his heavenly Father saw fit to release him from his sufferings, and take him to himself! He died on the 22d inst. He conversed but little during his illness, except when interrogated; but uniformly expressed a disposition to depart and be with Jesus. The funeral exercises were attended at the place of public worship on the 23d, where a short address was delivered by a chief of the tribe, a part of which was in English, and very appropriate and affecting. It was a heart-rending scene. Scarce an individual could refrain from weeping, while the chief, in a flood of tears, remarked as follows:—

"My friends, God speak very loud to us now. He been speaking to us before," (alluding to previous deaths in the neighbourhood); "but now he speak very loud—the loudest way he could speak. He has been taking away one and another from us by death; and now he has taked away our minister. Four weeks last Sabbath, our minister was here in this house, and preached to us glad tidings of good joy. Now he is gone! He cant never preach to us any more: He is gone! Now I want you should hear God's voice, when he is speaking to us. We must hear; we must not let this pass; we must lay it to heart; we must be humble."

"He concluded with an affectionate address to the mourners.

"The loss is greatly lamented, both by the bereaved family, and also by the church."

American Bible Society.—From the annual report of the Managers of this Society, presented at the late anniversary, it appears, that the receipts of the Society during the 13th year, exclusive of loans, were $107,684 42; and the expenditures, $128,681 68. The receipts of the past year exceed those of the preceding,

$31,804 49; and the expenditures, $40,445 69. The number of bibles and testaments printed during the 13th year is 362,492, being an excess beyond the 12th year, of 243,742. The number of bibles and testaments issued during the past year, was 200,127; being an excess beyond the 12th year, of 65,520. The whole amount of bibles, &c. issued since the formation of the Society, 846,397. The whole number of auxiliary societies, 645.

The report contained, as usual, much other interesting information respecting the operations of the Society, during the year.

Infidel Politicians.—Among the office-seeking politicians of the day, are many infidels, who, if it were in their power, we must suppose, would utterly abolish *evangelical* religion from the face of the country, without substituting any thing in its place, which could answer as the basis of sound morality or genuine patriotism. Are not these the *real enemies* of the commonwealth? How many of them are now occupying the editorial chair? And how many virtuous politicians, and Christians too, are thoughtlessly keeping them in countenance, by patronising their publications? Another question: If the number of these editors continues to increase, as it has done within these few years past, how long will it be before their weekly potions of infidelity will begin to operate effectively upon the whole body politic? These are questions of no small moment. Let it be remembered, that the whole system of office-seeking is a system of intrigue and misrepresentation, which necessarily lowers the general tone of morality and religion. Nor should it be forgotten, that abandoned men will often *deliberately* promote the depravation of public morals, as the only sure method of securing their own election. If these things are so, it is high time for every good citizen to begin to look about him in earnest, for the application of an antidote against the slow poison which is even now beginning visibly to work within the veins and arteries of the body politic.

Not quite so Fast.—The enemies of the Sabbath, in a multitude of their inferior prints, still unblushingly pretend that the friends of this institution are driving the general government to establish it by an act of legislation.—No pretence could be more base or unfounded. Congress HAD LEGISLATED on the Sabbath; the petitioners did wish them to REPEAL THE ACT, and then let the subject rest. Congress made a law compelling a large class of citizens continually to break the Sabbath; the petitioners prayed them to set this class of citizens at liberty. Who then are, in reality, the friends of religious freedom? Those who favour the oppressive enactment; or those who have respectfully petitioned for its repeal?

Let not the public be deceived. The men who are crying out so often against a national religion, are indeed clamorous about liberty.—But the liberty they desire is that of *pulling down all true* religion; not that of securing the country from the mischief of an establishment.

And what if they could really accomplish their object? What if they could abolish all religion from the country? Why then—as we have before observed—they would pull away the very foundation of national liberty, and at length be compelled, as Bonaparte was, to establish a religion with their own hand. These are the men who are continually prating about dark plots and conspiracies against the consciences of men. Let the people mark them.

Much to the Purpose.—It is easy for some writers to pretend to cover up the distinction, between the high church and the evangelical, as to the views of doctrine; but the fact, that one portion of the episcopal church continue to acknowledge it, will not be disregarded. The following is copied by the Connecticut Observer, from the Philadelphia "EPISCOPAL Register:"—

"We are well convinced, that what are *commonly called high church views of doctrine*, while they appear in general conformable to the articles and homilies, too often prove in detail, not only contradictory to their standards, but practically subversive of the experimental and saving power of true religion."

This language, if we understand its import, conveys precisely the leading views we have always maintained. Were it not that high church views of doctrine are "practically subversive of the experimental and saving power of true religion;" we should certainly feel no temptation to remonstrate. But as the case is, how can we be silent, as long as speaking can be of any use?

Advantages of Female Education.—Mrs. ——, the lady of a clergyman in the state of ——, as we are informed, has not only fitted all her own sons for college, but has also given her daughters a classical education. To encourage the latter in their studies, she associated with them in the same class a number of young ladies from other families, who paid regular prices for tuition. The money thus raised was appropriated to foreign missions.

American Heathen.—There are often to be found in the suburbs of our large cities, whole families, who live in all the darkness of heathenism. A clergyman relates, as an instance of this character, that a milk woman, *forty* years of age, calling at his house at an hour while his family were engaged in their morning devotions, heard, for the *first time in all her life, the voice of prayer.*

A pleasant Token.—Mr. ——, a gentleman of high respectability, has assured a worthy friend of ours, that he recently rode in a certain line of stages from Onondaga county to Albany, without hearing a single syllable of profane language during his passage. Such a fact needs no comment; especially when it is remembered how the ears of passengers used to be stunned with rollics of oaths.

Clinton Female Seminary.—It will be seen by a notice in our advertising columns, that the summer term of this seminary commenced on Thursday last. We regret that the usual previous notice, sent us for insertion two weeks since, was mislaid, and therefore omitted.

New Publications.—Several important publications, adapted to the exigencies of the times, have just been received, (as will be seen by our advertising columns), at the Sabbath School and Tract Depository. We allude particularly to *President Humphrey's Essays on the Sabbath;* his *Parallel between Intemperance and the Slave Trade;* and to *An Account of the Sabbath Memorials to Congress.* The Logic and Law of Col. Johnson's Report, is not yet entirely disposed of; it is sold at tract prices.

Interesting Map.—We invite the attention of our readers to the advertisement in our paper to-day, of the *Map of the Land of Promise and the city of Jerusalem.* The Map is large and well executed; the plan, we believe, is original; and so far as we have had an opportunity of examining it, we should think it admirably calculated to facilitate not only the student in his theological studies, but the bible class and Sabbath school teacher. A specimen may be seen at the bookstore of Hastings & Tracy.

Beman on Intemperance.—The friends of temperance will be glad to learn, that this excellent sermon has been stereotyped, and will now be sold at $3 per hundred.

Hawes' Lectures.—This valuable work is now stereotyped, and is sold at 37 1-2 cents. Every father, who feels for the souls of his children, should place a copy in their hands. It will be found a good antidote to the spirit of skepticism and infidelity that is abroad in our land.

Early Haying.—A friend assures us, that he witnessed the operation of hay-making as early as the 6th instant, in some one of the inclosures within the limits of Philadelphia.

The ship Salem, Captain Richardson, which left the port of New-York on Tuesday last, for Antwerp, shipped an excellent crew, on the express condition that no ardent spirits would be allowed during the voyage.

The individual who enclosed us three dollars, is informed that it has been paid over to the benevolent societies designated in his communication.

The number of deaths in this village, from May 22d, 1828, to May 22d, 1829, was one hundred and eighty-five.

For the Western Recorder.

MR. HASTINGS——The following resolution was adopted by a meeting of gentlemen on board the steam-boat Albany, on her passage from New-York to Albany, on the 20th inst. The meeting was attended by a large number of the passengers:—

"*Resolved*, That we have witnessed with emotions of the highest pleasure, the advancement of the cause of temperance in our country; that we deem it the duty of every American citizen to use his influence and his talents in favour of this cause; and that we, as individuals, will endeavour, by the various means in our power, to arrest the progress of intemperance."

POLITICAL.

FOREIGN.

An arrival at New-York, has brought London papers to the 23d ult. three days later than before received.

They contain many vague and contradictory reports of negociations for peace, between Russia and Turkey, under the mediation of France and England. The Russian troops, however, appear to be making the necessary movements for the commencement of the campaign; and the Turks are as industriously employed in preparing the means of resistance.

The Duke of Wellington is said to be so seriously indisposed, that it is expected he will soon resign the premiership.

On the second reading of the Catholic emancipation bill, the Duke of Wellington, after stating the flagrant abuses to which the subdivision of lease-holds, in order to constitute small freeholds, had led, gave this statement of the character and number of those freeholders who were by law required to be registered:—

"I will read a statement respecting those who have been recently registered in Ireland, and from that statement you may convince yourselves of the the truth of what I say. In the county of Antrim, in the north of Ireland, there were registered since 1822, 6,126 forty shilling freeholders, of whom 1,798 could not write their names. In the county of Armagh, since the same period, there have been registered 6,813 forty shilling freeholders, and of these 3,590 could not write their names. In the following counties, the proportion of freeholders registered since 1822, who could not write their names, has somewhat varied from those in the counties I have alrerdy mentioned. In the county of Clare, the number registered were 10,753, of whom 3,853 could not write their names. In the county of Limerick, 4,632 have been registered, and those who could not write their names amounted to 3,336. In the county of Mayo, 21,672 freeholders have been registered, and of that number 19,205 could not write their names; and in Waterford, 5,335 have been registered, and 3,420 of that number could not write their names."

The father of Mr. Peel, of the British cabinet, one of the richest men in England under the degree of a peer, is, it is said, exceedingly displeased at his son's change of opinion on the catholic question. He has hitherto been exceedingly proud of the political elevation of his son, and of his political course, and had settled upon him ten thousand pounds a year. He now talks of disinheriting him.

Don Miguel, of Portugal, the modern Cambyses, has attempted the consummation of his crimes, by the murder of his sister. Being excited by some causeless jealousy, he attempted to strangle her, but having escaped from his grasp, he discharged a pistol at her. The ball missed the Princess; but a servant of the palace, who was hastening to her assistance, was shot dead by the royal assassin. The Princess has since been confined in a solitary apartment of the palace, under the constant surveillance of the royal guards.

Conditions of Peace.—A letter from the frontiers of Bosnia, dated March 10th, states that the following are represented to be the conditions of peace proposed by Russia, to which the Porte refuses to subscribe:—

1. The forts of the Dardanelles shall be razed. 2. The commerce of the sea of Marmora and the Euxine shall be free to all nations. 3. Greece shall be recognised as an independent state. 4. The Greek Patriarch at Constantinople shall be considered as a diplomatic character. 5. The supremacy of the Russian flag in the Black Sea shall be recognised. 6. The Christians shall have entire liberty for the exercise of their religion—the churches shall have steeples and bells. 7. The Christian and Jewish communities shall be administered by superiors chosen from their own body. 8. The Porte shall pay the Russians a military contribution of six hundred millions of silver rubles, and the Russians shall occupy Wallachia and Moldavia, and the provinces of Asia which it has conquered, till the whole is paid. 9. Servia, Wallachia, Moldavia & Greece, shall be placed under the protection of Russia. On the fulfilment of these conditions, Russia guarantees to Turkey forever the integrity of its territory, and its admission into the association of civilised nations.

The Porte, on his part, demands, first of all, six hundred millions of silver rubles, as an indemnity for the expenses of the war, and an equal sum for the fleet destroyed at Navarino. It will not enter into negociation, till Russia shall have evacuated all the provinces which it has conquered, and withdrawn its army beyond the frontiers.

From China.—Canton papers to Jan. 3d have been received. A most destructive hurricane was experienced in Japan on the night of the 17th September. In the bay of Naugasocki alone upwards of 700 people lost their lives.

The Canton Register states, that there is a spring on the Penha, the waters of which many believe make reprobates and villains of all who partake of them. We have thousands of such springs here, says the Philadelphia Aurora, called whiskey stills.

Persia.—It was stated on the authority of letters from Jassy, that there had been a great change in Persia; that the old king had abdicated the crown; that Abbas Mizar had taken the reins of government, and had declared war against Russia. It was reported that several English officers from the British army in India had entered the service of the Schah.

From Colombia.—An arrival at New-York, brings news of a decisive engagement having taken place between the Colombian and Peruvian armies, in which the former was victorious. An armistice was signed on the field of battle, in which it was agreed to refer their political disputes to the government of the United States.

A proclamation has been issued by Bolivar, offering pardon to all concerned in Ovando's insurrection, who shall within twenty days surrender their arms, and take the oath of fidelity. Those who insist on making war upon the government, or repeat the offence after having taken the oath of fidelity, will be shot on the spot where they are met, without giving them more time than is necessary for receiving the holy sacrament.

DOMESTIC.

Buffalo.—The ice left us last week, and its departure was immediately followed by the merry shouts of our mariners and the joyous carol of the boatmen. Eighteen canal boats arrived in a single day, many of them after much detention at Black-Rock, by ice in the harbour, and twenty-seven sail of vessels were counted in our harbour on Sunday last. The carrying trade has opened with great activity—steam-boats, schooners, and every species of watercraft being fully employed. Cargoes of merchandise are constantly arriving, for western destination, and shipments of produce from the west follow each other in rapid succession. The tide of emigration we have never known to set so heavily past us as the present season. No less than three thousand persons are computed to have arrived here, the past week, on their way to our western wilds. They are mostly American, though grouped from several nations, and

"With mien as various as the garb they show!"

They are apparently healthy and contented; many have a particular destination; while others are literally seeking a home and abiding place in parts yet to themselves unknown. Ohio and Michigan will probably detain many of them, while others will pursue their way to the Portage-Summit of the Fox and Ouisconsin, and even beyond, to the neighbouring lead mines, and the shores of the Mississippi.—*Buff. Journal.*

Creek Indians.—The following important information is copied from the Alabama Journal. We cannot as yet give it credit; but if true, it concedes the whole ground respecting the Indians for which Georgia has contended; and it may be expected that the Cherokees will soon share the same fate with the Creeks:—

"Col. John Crowell, the late agent in the Creek nation, we are authorised to say, has been directed to remove his *agency* west of the Mississippi, to the country allotted to the emigrating Indians. He has very lately returned from Washington city, and has, we understand, a talk from the Executive to the Creeks. The President tells them that an agency will no longer be retained in their present nation; that it is his wish they should remove, and his determination to have their lands surveyed; that inasmuch as the state of Alabama has extended her jurisdiction over them, they will be thrown without the protection of the general government, and that the only course left to be pursued is for them to remove. He also informs them, that such as are disposed to remain, shall have a strip of land set apart for them, but that they will be subject to the jurisdiction of the state in which the land may lie; and that such as remove will have continued to them the protection of government. Capt. Walker, from whom we derive this information, farther informs us, that a meeting of the Indians is to be held on the 28th inst. for the purpose of deciding on the President's instructions. Capt. W. thinks they will emigrate *en masse*, and that they will never plant another crop in their present country. He further states, that the extension of jurisdiction over them has had a most salutary effect, and that previous to the arrival of Col. Crowell, 1000 had enlisted."

Case of Bruce.—The supreme court has decided on the appeal made by the counsel of Bruce, to set aside the trial relative to the Morgan affair, in Ontario county. The result is unfavourable to the application. Bruce has passed through this place, on his way to Canandaigua, to receive the sentence of the court, which was suspended till the decision of the supreme court was made.—*Rochester D. Adv.*

Tennessee.—This state has been thrown into a violent uproar, on account of the conduct of Gov. Houston. It appears that the Governor, having indulged some very singular and unfounded suspicions respecting his wife, to whom he had been married but a few months, had publicly calumniated and defamed her. She left him, and returned to her father; the people, indignant at his conduct, burnt him in effigy. He immediately resigned his office, and left the state. One report says that he is gone to reside with the Cherokees, who have removed west of the Mississippi; and another, that he has gone to Mexico.

Interesting Discovery.—The Saratoga Sentinel says—"Dr. Steel, who has heretofore published several valuable papers on the medical properties, &c. of the mineral waters of this place, has recently discovered that they contain *iodine.* It exists in the state of *hydriodate of soda*, and in sufficient quantities to give a decided character to the water. This substance has of late years been much celebrated for its efficacy in the cure of scrofulous and other indolent enlargement of the glands; and it is probably owing to its presence, that the waters have been found so useful in these afflicting disorders, as well as in many complaints of the stomach and bowels, for which their hitherto known properties did not very satisfactorily account."

Caution.—News arrived by last night's steamboat, that the bank of Columbia, Hudson, had stopped payment.—*Alb. Ch. Reg. of Sat. last.*

Capt. Anderson and crew, who were charged with piracy, and brought from St. Thomas to New-York in a Danish brig of war, were kept on board that vessel for some time, the authorities in New-York not conceiving that they had the power to demand or detain them.—Gov. Van Scholten, who came passenger in this vessel, has been to Washington, and had interviews with the Danish ambassador and Secretary of State, and it was agreed that the prisoners should be arrested and tried. They were brought on shore on Tuesday last, and lodged in bridewell.

The female convicts were on Saturday removed from the state-prison at Greenwich to the penitentiary at Belleville, in a steam-boat.—One black female, whose term of punishment expired several weeks ago, clung to the building to the last moment. She had been the first female convict that had entered its walls, and she was determined upon having the pleasure of boasting, that as she had been the first to enter them, so she would be the last to leave them. A singular species of pride or conceit, truly. Another of the black females who had no such morbid vanity to gratify, and who probably indulged some visionary hope of being extricated from confinement, by the measure she intended to pursue, threw herself from the steam-boat into the river, and was drowned—all attempts at saving her proving unavailing.—*N. Y. Gaz.*

The Ithaca Republican states, that a new hotel now finishing in that place, is 120 feet front on Cayuga-street, and 123 feet deep on Seneca-street. It is five stories, including the basement and attic. When finished, it will contain 150 rooms, including several spacious halls, one of which is 120 feet long; a dining-room 90 feet long; and an assembly-room 20 feet by 60. It is eighty feet in height, from the foundation to the top of the cupola.

Swearingen, late sheriff of Allegany county, Maryland, who some time since absconded, after murdering his wife, and was recently arrested at New-Orleans, has been brought back and surrendered to the present sheriff of Allegany. The time for his trial is not yet appointed.

In conformity to the commercial treaty recently concluded between Austria and the United States, the President has issued his proclamation, declaring the discriminating tonnage duties on Austrian vessels suspended and discontinued.

Among the passengers in the late packet ship Hudson, which sailed on the 16th inst. from New-York, for London, is Major Gen. Scott, of the U. S. army.

The Washington Telegraph says, that the memorandum left by Mr. Henshaw, a clerk in one of the departments, did not relate to any fraud on the treasury. He committed suicide when in a fit of melancholy, to which he was constitutionally subject. He had not embezzled the public money.

Mr. Jared Sparks, who has been some time in England and France, consulting papers and records in the public offices, in reference to his publication of Washington's papers, has arrived at New-York, in the Caledonia, which left Liverpool April 4th.

Hon. Cornelius P. Van Ness, late Governor of Vermont, is appointed minister to Spain.

Hon. William C. Rives, of Virginia, a member of Congress, is appointed minister to France, in the place of Mr. Brown, who has requested permission to return.

HAMILTON COLLEGE.

At a late meeting of the corporation of this college, the Hon. John B. Yates, Nicholas P. Randall, James O. Morse, Josiah Bacon, Esqs. and the Rev. John Smith, were appointed members of the Board of Trustees. Mr. Simeon North, who has been for several years a Tutor in Yale College, and is recommended as a gentleman of superior literary attainments, was elected Professor of Languages. Mr. John H. Lathrop, late Principal of the Gardiner Lyceum, Maine, who had been previously elected to the Professorship of Mathematics and Natural Philosophy, has arrived, and will enter upon the duties of his department, at the opening of the ensuing term in June. It is deemed proper to state, that the course of instruction in the institution has at no time been suspended, as is said to have been reported. Two experienced instructors have been employed, since the college has been destitute of professors; one of which will still remain, to give instruction in the Languages, till a professor shall be introduced into that department.

By order of the Board of Trustees,

J. H. LOTHROP, *Clerk.*

Utica, May 22, 1829.

P. S.—Editors of the journals in Utica, and elsewhere in this state, are respectfully requested to give the above a place in their papers.

W. D. M. SOCIETY.

A meeting of the Western Domestic Missionary Society will be holden at the session-room of the first Presbyterian Church, on Wednesday the 3d of June next, at 10 o'clock, A. M.; at which time a Corresponding Secretary is to be chosen, and the plans published in the Western Recorder of last week, will be brought up for the consideration of the Society. It is earnestly desired that all who feel an interest in the prosperity of this Society will attend. C. HASTINGS, *Rec. Sec'ry.*

Utica, May 25, 1829.

MARRIED,

In this village, on the 19th inst. by Rev. Mr. Aikin, *Thomas R. Walker*, Esq. attorney at law, to Miss *Sarah Breese*, daughter of the late Arthur Breese, Esq.

In Farmington, Conn. on the 11th inst. *Hiram Denio*, Esq. of this village, to Miss *Ann H. Pitkin*, daughter of Hon. Timothy Pitkin, of Farmington.

At the Asbury missionary institution, near Fort-Mitchell, Creek Nation, on the 3d March, by Rev. Mr. Hill, Mr. *James Hill*, of the U. S. army, to Miss *Amanda Doyle.*

DEATHS.

At his seat in Bedford, Westchester county, on Sunday the 17th inst. Hon. JOHN JAY, aged 83; the great and virtuous statesman, the eminent jurist, the exemplary christian, and the upright man, whose memory will be venerated as long as the history of our country is known.

"Mr. Jay was a member of the convention of this state which adopted our first constitution, in 1777; and most of it was drafted by his pen. He was the first chief justice of this state. He was a delegate in Congress from this state, and President of that body. While President of Congress he was appointed ambassador to Spain, and resided for several years at the court of his most catholic majesty. At the conclusion of the revolutionary war, he was named in a commission, with Franklin, Adams, and Laurens, to conclude a treaty of peace with Great-Britain, and was one of the signers of that treaty. On his return to this country in 1784, he was appointed to the office of secretary of foreign affairs, or had the charge of the foreign department of our government, there being no office of the title of secretary. He was a member of the convention of this state in 1788, which adopted the constitution of the United States. He was the first chief justice of the United States. While he held this office, he was appointed ambassador extraordinary and minister plenipotentiary to England, and concluded a commercial treaty with that country in 1794; and while on his return to this country from England, he was elected Governor of this state, in 1795. He was again elected in 1798. In 1801, he declined a re-election, and retired to private life."

On the death of Elias Boudinot, Mr. Jay was elected President of the American Bible Society, which place he held till about a year before his death; when, on account of his age, he resigned, and Richard Varick, Esq. was chosen.

On receiving intelligence of the death of Gov. Jay, on Tuesday, the supreme court of the state, and the superior court and the court of common pleas of the city of New-York, adjourned for the day; and a committee of the bar, consisting of Messrs. Bronson, Tallmadge, J. A. Spencer, Jones, G. Griffin, and Rosevelt, was appointed to draft resolutions expressive of their respect for the memory of the deceased. The committee, in the afternoon, reported the following resolutions, which were adopted:—

Resolved, That the members of this bar are impressed with deep grief upon the decease of their illustrious brother, John Jay. They find, however, a consolation in the reflection, that his conduct through a long and useful life, has given a lustre to our profession, and to this bar; and that while his character for private virtue and public worth has justly endeared him to the nation, his patriotism, his great talents as a statesman, and his great acquirements as a jurist—his eminent piety as a Christian, and probity as a man, all unite to present him to the public as an example whose radiance points to the attainment of excellence.

Resolved, That in respect for the character of the deceased, the members of this bar will wear crape during the period of thirty days.

Mr. Jay is said to have occupied himself, during some years of his retirement, in composing a "Harmony of the Four Gospels."

In this village, on the 24th inst. Miss *Mary Jones*, aged 35.

In Sherburne, Chenango co. on the 15th inst. Mrs. *Sarah Lynde*, aged 75.

New Agents for the Recorder.

Dansville Village, Dr. W. F. Clark.
Lee, Oneida co. Henry Ford.
Veteran, Tioga co. Theodore Valleau.

HIGHLY INTERESTING MAP.

A MAP of the Land of Promise and holy City of Jerusalem, with a delineation of the most remarkable events recorded in the Old and New Testaments, a description of the passage of the Israelites from Egypt to the Holy Land, and of the miracles wrought by our Saviour—is now offered to the public. This Map is not designed to give instruction in the present supposed geographical divisions of the country which it represents. There is no correct map of that country in christendom; nor can there be, until the soil is cleared of its hordes of barbarians and banditti. A higher object is sought to be attained, viz. communicating a knowledge of the principal occurrences recorded in sacred history, with such a view of the country as is presented to the mind of the reader of the sacred page. The most important transactions recorded in the Old and New Testaments, are represented on this Map, in the divisions and places where they occurred, in such a pleasing and impressive manner, as to have a lively and lasting effect on the mind. Almost every hill and plain of that country have been rendered interesting to the christian reader, as theatres of transactions of which the records still remain. This Chart is eminently calculated to excite to a more particular study of the sacred oracles; and while it proves interesting to those who are learned in the scriptures, it must prove doubly useful to those who have not attained that knowledge of them which all should possess. Every family should be in possession of a copy of this Map, which will serve them as a text book to the most important events recorded in the Old and New Testaments.

The following named persons, eminent in their stations, have examined this Map, and given it their recommendation, as being worthy of public patronage:—

J. P. Wilson, D D
Ezra S. Ely, D D
J. J. Janeway, D D
Geo C. Potts, D D
T. H. Skinner, D D
William Neill, D D
} Pastors of the 1st, 2d, 3d, 4th, 5th, and 6th Presbyterian Churches, Philadelphia.

G. T. Bedell,
B. Allen,
George Boyd,
} Rectors of St Andrew's, St John's, and St Paul's Churches, Philadelphia.

Henry Holcombe, D D Pastor of 1st Baptist Church.
Samuel Helffenstein, Pastor of German Ref. Church, Philadelphia.
J. Brodhead, D D Pastor of Dutch Ref Chh, Phila.
Tho's Sargeant, Minister of Methodist Chh, Do
Fred'k Beasley, D D Provost of University of Pa.
Ashbel Greene, D D late Pres't of Nassau Hall, N J

Many more names of the first respectability could be added; but the above are thought sufficient to excite attention to the work.

An agent is now distributing this Map, well finished, and mounted on rollers, at six dollars per copy. A copy may be seen at the Bookstore of *Hastings & Tracy.*

Utica, May 26, 1829. 21

CLINTON FEMALE SEMINARY.

THE summer term of this Institution commenced on Thursday last. Music continues to be taught by Miss M. A. Strong. *Clinton, May 26, 1829.* 2w

Who wants to see, when 100 years old?

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred, and to be sold at No. 38, Genesee street. *Utica, May 22, 1829.* 21

CASH PAID FOR HORSES.

FROM 30 to 40 good substantial Boat Horses are wanted immediately, for which Cash will be paid on delivery. Apply to Spencer Kellogg, B. W. Thomas, Philip Thurber, or Wolcott Hubbell, Esq. Utica. *May 25, 1829.* 21w1

BOARDING & DAY SCHOOL.

MR. & Mrs. EVERTS would inform their Patrons and the Public, that the summer term of their Seminary for Young Ladies commenced on Monday the 4th inst. For terms for board, &c. apply at the Seminary, opposite the Bank of Utica, in Whitesboro' street.

References—Judge N. Williams, H. Seymour, A. Varick, Dr J. Fay, J. Van Rensselaer, K. Hurlburt, R. R. Lansing, J. Williams, Dr J. M'Call, R. B. Miller. M. Hunt, S. D. Dakin, A. G. Dauby. *May 5, 1829.*

NEW BOOKS.

G. S. WILSON, has just received at the Sabbath School and Tract Depository, 145, Genesee st., the following Theological Works, viz:—

Pres'nt Humphrey's Essays on the Sabbath; Spring's Essays, new edition, revised by the author; Lowth's Translation of Isaiah; Dick's Philosophy of a Future State; Polyglot Bibles; Newton's Works, complete in one vol; Butterworth's Concordance; Brown's Do in miniature; Jay's Christian contemplated; Hallock's Memoirs; Brainerd's Do; Faber's Difficulties of Infidelity; Bishop Porteus' Lectures on St Matthew; Bishop Beveridge's Private Thoughts; Edwards on Redemption; Do on the Will; Do on Original Sin; Do on Religious Affections; Scientia Biblica; Croly on the Apocalypse; Miller's Letters on Clerical Manners; Brown's Dictionary; Butler's Analogy; Butler's Sermons; Memoirs of Rev Philip Doddridge; Do Mrs Huntington; Do Mrs Ramsay; Do Mrs Judson; Do Legh Richmond: Do Rev Thomas Scott; Do Rev Joseph Eastburn; Gastou's Collections; Hack's Illustrations of Scripture; Jahn's Hebrew Commonwealth, translated from the German; Campbell's Four Gospels; Stuarts Hebrew Chrestomathy; James' Help to Domestic Happiness; Do Christian Charity explained; Macbeth on the Sabbath; Gerard's Institutes of Biblical Criticism; Stone's Sermons on War.

ALSO, the following valuable works:—

Botta's History of Italy; Johnson's Dictionary complete, 4 vols in 1; Do in miniature; Todd's Johnson; Sprague's Letters from Europe; Hume and Smollett's England, abridged by Robertson; Life of Napoleon, 2 vols; Josephus, 2 vols; Johnson's Works, 6 vols; Robertson's Charles V. complete in 1 vol; Do History of Scotland and India, do; Do do America, do; Goodrich's Do United States, with Atlas; Leland's Translation of Demosthenes; Burke's Works. 7 vols; Woodbridge's Geography, with Atlas; Domestic Duties, or Instructions to Ladies on the management of their Households, &c; Memoirs of a Village Choir; Louis Bonparte's Reply to Sir Walter Scott's History of Napoleon; Morse's Pocket Gazeteer; Cooke on White Mustard Seed; Opie's Illustrations of Lying; Tribute to the Memory of Clinton; Geographical Present, with sixty plates; Milton's Private Letters; Visitor, for 1829; Lord Byron and his Cotemporaries; Beauties of Blair, Burke, Johnson and Canning.

ALSO,

President Humphrey's Parallel between Intemperance and the Slave Trade; Account of the Memorials presented to Congress during its last session, on the Sabbath Mails; The Logic and Law of Colonel Johnson's Report; Dr Beecher on Intemperance; Nott on do; and Denny's Address.

G. S. W. keeps on hand, also, a large variety of Bibles, Testaments, School Books, and Stationary. New publications will be early received from New-York, Boston & Philadelphia, and sold at the lowest publishers' prices.

Orders for any of the above, or for Sabbath School publications, will be promptly executed.

Utica, May 26, 1829. 21w3

KIRKHAM'S GRAMMAR.

HASTINGS & TRACY, No. 40, Genesee street, have just received a supply of this excellent work. *Utica, May 26, 1829.*

NOTICE.

THE Trustees of Camden Academy are ready to receive proposals from any gentleman who may wish to take charge of such an institution, for one year or more. Considering the infancy of this Seminary, the Trustees feel warranted to say, that a liberal compensation will be made to a competent Teacher, who may be inclined to offer himself for this service. Proposals forwarded to either of the undersigned, directed to Camden post-office, Oneida county, will be promptly attended to.

JOSHUA RANSOM,
ERASTUS UPSON,
CURTISS POND,
S. S. SHELDON,
THADEUS SPENCER,
CALVIN JOHNSON,
BENJ'N F. BEARD,
JAMES SOUTHWORTH,
} TRUSTEES.

Camden, May 16, 1829. 20w3

LIGHT ON MASONRY.

THIS day published, and for sale, by Wm. Williams, No. 60, Genesee street, *price one dollar and fifty cents*—"Light on Masonry: A collection of all the most important documents on the subject of Speculative Free Masonry; embracing the reports of the western committees in relation to the abduction of William Morgan, Proceedings of Conventions, Orations, Essays, &c. &c.; with all the degrees of the order conferred in a Master's Lodge, as written by Captain William Morgan; all the degrees conferred in the Royal Arch Chapter and Grand Encampment of Knights Templars, with the appendant orders, as published by the Convention of Seceding Masons, held at Le Roy, July 4 and 5, 1828: Also, a Revelation of all the degrees conferred in the Lodge of Perfection, and fifteen degrees of a still higher order, with seven French degrees; making forty-eight degrees of Free Masonry. With notes and critical remarks. By Elder David Bernard, of Warsaw, Genesee co. N. Y. once an Intimate Secretary in the Lodge of Perfection, and Secretary of the Convention of Seceding Masons, held at Le Roy, July 4 and 5, 1828.

"For there is nothing covered that shall not be revealed, and hid that shall not be known.

"And what ye hear in the ear, that preach ye upon the house tops."—*Jesus Christ.*"

With two elegant engravings on steel—a likeness of WM. MORGAN, from an original painting of Cooley's, and the masonic assassination of Akirop, as given by Webb, in the Freemason's Monitor.

Utica, May 19, 1829. 20w2

INFANT SCHOOL.

THE Infant School, in Liberty street, will be opened for the reception of Children between the ages of two and seven years, on the 25th inst. Price of Tuition, $2 50 per quarter. None can be entered for less than one quarter. Parents and Guardians are requested to give the *names* and *ages* of the children they design to send to the School, to JESSE W. DOOLITTLE, as soon as convenient. *Utica, May 11, 1829.* 19w3

PARIS-HILL CLASSICAL SCHOOL.

THE Rev. WILLIAM R. WEEKS, having concluded to exchange his family school for one of a more public character, has made arrangements to open such a school on Monday the 25th inst. He will instruct pupils of either sex in any of the branches usually taught in academies. It will be his aim to teach every branch *thoroughly* and *accurately*; and so to direct the exercises of the school, that *all* the mental powers of the pupils shall have their proper exercise, as well as the *memory.* And from his long experience in the business of instruction, he flatters himself that he shall be able to give satisfaction to those who may favor him with their patronage. *Paris-Hill, May 6, 1829.* 19w4

FARMER'S HOTEL.

D. M. BRAMAN informs his friends and the public generally, that he has removed to the new and elegant stand, on the corner of Washington and La Fayette streets, a few rods west from his old stand, on Genesee street, where he intends to keep a *Public Hotel*, for the accommodation of farmers, travellers, citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of his customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. *Utica, May 12, 1829.* 19w3

NO. 62, GENESEE-STREET.

JUST received by the Subscribers, at their extensive Dry Goods Store, a full assortment of New SPRING GOODS; among which will be found almost every article in the Dry Goods line, at the lowest New-York prices. *May 5, 1829.* SHEARMAN & THOMSON.

7000 yds. Ingrain and other CARPETING, comprising an elegant assortment, part of which are entirely new patterns, for much less than New-York retail prices.

May 5, 1829. SHEARMAN & THOMSON.

LEGHORN HATS—Chain gimp, wove (a new article) and plain straw Women's & Misses' BONNETS, for sale by the case, dozen or single. Also, 100 dozen Palm Leaf HATS, at $6 per dozen.

May 5, 1829. SHEARMAN & THOMSON.

FOR GOOD RIBBONS, Artificial Flowers, and Millinery Goods, apply to

18 SHEARMAN & THOMSON.

SEMINARY FOR YOUNG LADIES.

THE next term in Mr. WHITTELSEY'S Seminary for Young Ladies, will commence on Wednesday the 27th of May next, and continue fourteen weeks.

Utica, April 27, 1829. 17

SALT.

A QUANTITY of SALT, just received and for sale, wholesale or retail, at wholesale prices.

J. BROWN, 122, Genesee st.

Dec. 29, 1828. near the Canal.

TIN & SHEET-IRON WARE,

STOVES & STOVE-PIPE.—Manufactured & kept constantly for sale, by J. BROWN,

Dec. 30, 1828. 122, Genesee st. near the Canal.

POETRY AND MUSIC.

LINES,

Addressed to Henry Martyn, by the young Lady to whom he was to be married.

"Lo! we have left all and followed thee."

Jesus! I my cross have taken,
All to leave and follow thee,
Naked, poor, despis'd, forsaken,
Thou from hence my all shall be.
Perish every fond ambition,
All I've sought, or hoped, or known,
Yet, how rich is my condition,
God and heaven are all my own.

Let the world despise and leave me,
They have left my Saviour too,
Human hearts and looks deceive me,
Thou art not like them untrue;
And whilst thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may scorn me,
Show thy face and all is right.

Go then earthly fame and treasure,
Come disaster, scorn, and pain,
In thy service pain is pleasure,
With thy favour loss is gain.
I have call'd thee Abba, Father,
I have set my heart on thee;
Storms may howl, and clouds may gather,
All must work for good to me.

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
Oh! 'tis not in grief to harm me,
While thy love is left to me;
Oh! 'twere not in joy to charm me,
Were that joy unmix'd with thee.

Soul! then know thy full salvation,
Rise o'er sin, and fear, and care;
Joy to find in every station,
Something still to do or bear.
Think what spirit dwells within thee,
Think what Father's smiles are thine;
Think that Jesus *died to save thee:*
Child of heaven! canst thou repine?

Haste thee on from grace to glory,
Arm'd by faith, and wing'd by prayer;
Heaven's eternal day before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim's days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

Silence on an important Subject.—Most of the religious newspapers have, for a considerable time, been silent on the subject of church music. Why is this? Has the music of the sanctuary lost all its influence, and all its importance? Can it no longer claim to have been divinely instituted? Or has it at length been discovered, that there is one divine institution which may be lightly esteemed? Prayer and preaching and reading the scriptures, and even the posture of the body in public acts of devotion, are still very properly called into notice; but as to the music of the church, one would think by the silence of the papers, that it had really become a thing of naught.

But this is not all. Christian worshippers, who know how to sing, are extensively neglecting the cultivation of their talent, as well as the high privilege of employing it to their own comfort and the general edification. In reference to this employment, they are plainly saying, by their practice, like the Jews of old—"What a weariness is it?" "What profit shall we have if we serve him?" They offer, too, in the most important sense, "the lame, the blind, and the torn," in sacrifice: And they often leave others to supply in some measure these deficiencies, who are but ill inclined to pour out the sincere offering of the heart before God. Now, what would all these have to say, if the great Master of Assemblies should at last accuse them of robbing him! "Will a man rob God?" and that, too, in the "offering" of praise and thanksgiving? There is no longer any need of ignorance in relation to this subject; and very little attention is required to discover how far any one is neglecting his duty.

Oratorio.—An oratorio, we understand, was given by the Musical Fund Society of Philadelphia, towards the last of April. Among the performers were U. K. Hill, Esq. and the Italian Trajeta. Of the merits of the performance we know nothing.

Congregational Style.—Some time since we attended an evening lecture, where there was a fine toned organ, accompanied by a multitude of pleasant, not to say cultivated voices. However, not a syllable was distinctly uttered. The words were quite unintelligible. By the aid of a book, we could scarcely keep our place. Some, also, were singing one stanza, and some another.

MISCELLANEOUS.

GRAVE OF SWARTZ.

Approaching to Tanjore, the country on the road is less populous, and apparently less capable of being productive. As we came near the fort, the towers of the palace and temples rise above the trees, which here as at Jaffna, surround and almost conceal the houses in the suburbs. We came directly to the hospitable dwelling of the Rev. Mr. Kohloff, of the Society for propagating Christian Knowledge, and were most kindly recieved. Mr. K. now 66 years old, has a colleague, the Rev. Mr. Haubroe, formerly of Velpery; but both are out of health at present. It was with no common emotion, that I met the venerable Kohloff the younger friend and colleague of Swartz, of whom Dr. Buchanan said, "Mr. Kohloff is first in piety, in ardour, in meekness, and in knowledge of the Tamul." I thought myself on classic ground, and especially, when afterwards I stood on the granite slab which covered Swartz's grave. The small chapel in which he was interred is now demolished, to erect a larger building; but the rubbish, which covered the grave, was removed by the kind attention of Mr. Haubroe, and we were allowed to see where lies the mortal remains of one of the most apostolic and modern missionaries. The inscription, not written as stated by Buchanan, by the rajah, but by a friend of Mr. Swartz, and submitted to the rajah, is as follows:—

"Sacred to the memory of CHRISTIAN FREDERICK SWARTZ, missionary to the honourable Society for promoting Christian Knowledge, London; who died at Tanjore, 13th February, 1798, aged 71 years and 4 months."—*Miss. Her.*

SPIRIT OF BRAINERD.

"I withdrew to my usual place of retirement, in great peace and tranquillity, spent about two hours in secret duties, and felt much as I did yesterday morning, only weaker and more overcome. I seemed to depend wholly on my dear Lord; wholly weaned from all other dependencies. I knew not what to say to my God, but only to *lean on his bosom*, as it were, and breathe out my desires, after a perfect conformity to him in all things. Thirsting desires, and insatiable longings, possessed my soul, after *perfect holiness*. God was so precious to my soul, that the world, with all its enjoyments, was infinitely vile. I had no more value for the favour of men than for pebbles. The Lord was my *all*, and that he over-ruled all, greatly delighted me. I think that my faith and dependence on God, scarce ever rose so high. I saw him such a fountain of goodness, that it seemed impossible I should distrust him again, or be any way anxious about any thing that should happen to me.—I now enjoyed great sweetness in praying for absent friends, and for the enlargement of Christ's kingdom in the world. Much of the power of these divine enjoyments remained with me through the day. In the evening, my heart seemed to melt, and I trust was really humbled for in-dwelling corruption, and I *mourned like a dove*. I felt that all my unhappiness arose from my being a *sinner*. With resignation, I could bid welcome to all *other* trials; but *sin* hung heavy upon me; for God discovered to me the corruption of my heart. I went to bed with a heavy heart, *because I was a sinner;* though I did not in the least doubt of God's love. O that God would *purge away my dross, and take away my sin*, and make me ten times refined!"

"'TIS ALL FOR THE BEST."

Many of our readers are acquainted with the character of Bonner, the famous Catholic Bishop, who, during the reign of the bloody Queen Mary of England, practised such cruelties, and made such havoc among the protestant churches. It was indeed a time that tried men's souls; and the car of persecution, stained with the blood of saints, was driven fiercely through the land. Many of the most valuable ministers among the protestants were called before the cruel bishop Bonner—taken through a hasty trial for rejecting the doctrines of the church of Rome, and then hurried to the fatal stake for execution. Bernard Gilpin, a worthy man, and a staunch advocate of the doctrines of the reformation, was often assuring the persecuted people, that although times were dark and distressing, yet the Lord reigneth and has all things under his control, and will suffer nothing to befal his people, but what is intended for their good.

At length, behold a warrant is issued against Bernard Gilpin himself, and he is summoned to go up to London, to give an account of himself and his creed before the blood-thirsty Bonner. He chanced to break his leg on the way. Some persons who disliked his sentiments, now jeered him on account of his doctrine, "that nothing befals us but what is intended for our good;" and exultingly demanded if it was for his good that he had broken his leg. He answered, "he had no doubt but it was," though he could not see how, nor understand the design of God. And it so turned out; for before he was able to travel, behold the persecuting Mary dies, Elizabeth comes to the throne, the famous Bonner is hurled from his judgment-seat, and Bernard Gilpin is set at liberty.

WHAT PROVISION HAST THOU MADE?

I remember our witty countryman Bromiard tells us of a lord in his time, that had a fool in his house, as many great men had in those days for their pleasure, to whom his lordship gave a staff, and charged him to keep it, till he should meet with one that was more fool than himself; and if he met with such one to deliver it over to him. Not many years after, this lord fell sick; and indeed was sick unto death. His fool came to see him, and was told by his sick lord that he must now shortly leave him. "And whither wilt thou go?" said the fool. "Into another world," said the lord. "And when wilt thou come again, within a month?"—"No." "Within a year?" "No." "When then?" "Never." "Never? and what provision hast thou made for thine entertainment there, whither thou goest?" "None at all." "No!" said the fool, "none at all? Here, take my staff. Art thou going away forever, and hast taken no order nor care how thou shalt speed in that other world, whence thou shalt never return? Take my staff, for I am not guilty of any such folly as this."—*Bishop Hall.*

DEATH-BED REFLECTIONS.

If a pilot undertake to carry thee to the Indies, thou canst trust his conduct, without knowing either the ship or how to govern it, or the way or the place to which thou art conveyed. And must not thy God and Saviour be trusted to bring thee safe to heaven, unless he will satisfy all thy inquiries? How clearly does reason command me to trust him, absolutely to trust him, and to distrust myself! He is essential, infinite, perfection, wisdom, power and love. There is nothing to be trusted in any creature, but God working in it, or by it. I am altogether his own, by right, by devotion, by consent. He is the giver of all good to every creature, as freely as the sun gives its light, and shall we not trust the sun to shine? He is my father, and has taken me into his family, and shall not I trust my heavenly Father? He has given his Son as the greatest pledge of his love, and shall he not with him also freely give me all things? His Son purposely came to reveal his Father's unspeakable love, and shall I not trust him who proclaimed his love by such a messenger from heaven.—*Baxter.*

PRAYER FOR RULERS.

God invites all men to be saved, and to come unto the knowledge of the truth. It is a solemn thought. It represents to us human states and empires like so many vessels upon a stormy and trackless ocean. Rulers and magistrates are the masters and seamen; we are the passengers. Immense interests—our own temporal and eternal worth, are borne along, as winds and waves prevail. But it is the decree of heaven, that those vessels, with all their wealth and multitudes, shall one day strike upon a distant shore, whose soundings are unknown, and whose beacons are hid in clouds and darkness. If then, no wisdom or interference on our part can rescue us from such a destiny, will it not be philanthropy and christian love, if saved ourselves, by our prayers and efforts to save the masters and seamen, while they still cling to the wrecks, and struggle with the breakers and the surges of the eternal shore. *Whelpley.*

A TRACT DISTRIBUTOR IN HUMBLE LIFE.

An episcopal clergyman in the valley of the Mississippi, says, "Not long since, as I was purchasing some tracts at the depository here, I met an old woman on the same errand. Thinking, from her appearance, that she designed to sell them on profit, to procure herself something toward a livelihood, I let her know my impressions, wishing to encourage her in what might do good to others, while it yielded her some of the necessaries of life. She gave me to understand, however, that this was not her design; but that she was going into the country to distribute them."

"I suppose," said I, "you are about to visit your friends, or to go upon some business, and take the opportunity of giving tracts away?"

"No," she replied in a humble manner, "it is *only* to distribute tracts."

"Upon further conversation with her, I had reason to believe her a woman of the right spirit. She had been very many years a member of a baptist church, and was in the habit of making little tours though these dark regions, to scatter these little messengers of light."—*Am. Tract Mag.*

SANDWICH ISLANDS.

We do not design to meddle much in theological controversy, but trust we are not out of our province by submitting the following questions:—

When the Sandwich islanders received *christianity*, they demolished their *distilleries*. They seemed to take it for granted, that *that* was to follow as a matter of course. Did the Sandwich islanders mistake the nature of christian self-denial? Did they fix its claims too low? Or does the bible dictate a lower tone of morals to American citizens than to the Sandwich islanders?—*National Philanthropist.*

War-Horses.—General Washington had two favourite horses; one large elegant parade horse, of a chesnut colour, high spirited, and a gallant carriage. This horse had belonged to the British army. The other was small, and his colour sorrel. The latter horse he used always to ride in time of action; so that whenever the General mounted him, the word ran through the ranks; "We have business on hand."

At the battle of Germantown, Gen. Wayne rode his gallant roan, and in charging the enemy, his horse received a wound in the head and fell, and was supposed to be dead. Two days after the roan returned to the American camp, not materially injured, and was again fit for service.

Political lying can conquer kingdoms without fighting, and sometimes with the loss of a battle. It gives and resumes employments; can suit a mountain to a molehill, and raise a molehill to a mountain; hath presided for many years at committees and elections; can wash a black-a-moor white: can make a saint of an artist, and a patriot of a profligate; can furnish foreign ministers with intelligence, and raise or let fall the credit of a nation.—*Swift.*

Some persons, says Swift, treat books as others do lords—learn their title, and brag of their acquaintance.

LITERARY AND SCIENTIFIC.

CURIOUS INVENTION.

A mathematical instrument maker at Paris, of the name of Conti, has conceived the notion of a portable instrument, which he calls a techygraph, by means of which any person may write, or rather print, as fast as any other person can speak. If such an instrument can be brought to perfection, of what immense value will it be to parliamentary reporters! M. Conti, however, like many other ingenious men, is not rich. He calculates the expense of constructing a single instrument at six hundred francs; and he has applied to the Academie des Sciences for pecuniary assistance. His request having been referred to the consideration of a committee, a very favourable report has been made upon it.

COAL.

Professor Eaton, of the Rensselaer school, Troy, has published a statement in the American Journal of Science and the Arts, detailing the particulars of his having found carburetted hydrogen gas, along or near the whole line of the canal from Utica to near Lockport, which he says indicates the presence of mineral coal. On the eastern continent, the largest beds of coal lie under the same kind of rock, which is sometimes 600 feet thick, and generally gives off the same gas. He thinks these facts should induce the legislature to cause extensive borings to be made along the canal.

Eaton's Manual of Botany.—The fifth edition of this work is just printed by Websters & Skinners, of Albany. This edition comprises the plants of North-America from the gulf of Mexico. 1125 genera and 5125 species are described in it. But the northern and southern plants, and the cultivated exotics are separated by distinct characters, under each section. The small type in which it is printed, reduces the size to a 12mo. pocket volume; though the matter would fill four octavos, if printed in the common way. The generic and specific descriptions are enlarged in all difficult cases, and synonyms are corrected and explained. The Grammar and Dictionary, which were translated from Ricard, are added to the work. The retail price of the book is $3.—*Alb. D. Ad.*

Premium Tract on the Character and Prospects of the Heathen.—The publishing committee of the American Tract Society, through whom a premium of fifty dollars was offered by a benevolent individual for the best tract on this subject, have examined carefully the tracts submitted to them; but they are of opinion that no one of the number received combines all the properties to be expected by the public in a premium tract on this very important subject. They have, therefore, extended the time for presentation to the first day of November next.

Montgomery has lately published a volume of poems: The subjects are, "the Minstrel Prayer," "Death," and "A Vision of Heaven and of Hell." They are treated in the serious spirit appropriate to such topics; and cannot be perused without leaving an impression favourable to sobriety of life and spirituality of mind and affections.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$115 00a120	Sole, oak tanned, lb	19a22
Pearl	116 00a120	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	31a32
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	32a35
Havana	11a14	Sperm, summer st'd	65a66
Java	14a15	—— winter do	73a75
Cotton,		Linseed, Amer	88a90
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	10 50a
Alabama	9a11	—— prime	8 00a8 50
Feathers,		Pork, mess	12 50a13 00
Live American, lb	35a36	—— prime	9 75a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 75	Butter, NY dairy	12a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	6a8
Mackarel, No 1,	5 25a5 50	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	3 00a3 50
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	8a9 3-4	Liverpool ground	50a
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	6 50a6 75	Havana, white, lb	12a14
Western (canal)	7 25a7 50	—— brown	9a11
Rye flour	3 75a3 87	New-Orleans	7a8
Indian meal	2 50a	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 40a1 50	*Tallow,*	
—— western	1 50a1 53	American, lb	7a7 1-2
Rye	70a71	*Teas,*	
Corn, north yellow	56a58	Bohea, lb	27a28
Oats	30a34	Souchong	52a75
Barley	50a52	Hyson-skin	48a75
Beans, 7 bush's	8 00a8 50	Young-Hyson	73a1 10
Hides,		Hyson	80a1 10
LaPlata, lb	15a16	Gunpowder	1 00a1 25
S. A. horse, p'ce	1 50a1 75	Imperial	1 00a1 25
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-2a6
Lumber,		Cuba	12a22
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 50a3 00
Scantling,	15 00a16 00	Port	1 00a2 00
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	46 00a47 00	Common	18a25
—— hhd	33 00a	Spinning	18a30
—— bbl	25 00a27 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth - -	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken B. & Grazing	do
Albany State Bank*	do	Hoboken Man. & Bank'g	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City - -	do
Newburgh* - -	do	State, Trenton - -	do
Columbia, Hudson	do	All others - -	1-2
Middle District	do	*Pennsylvania.*	
Orange County	do	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy*	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	5-8	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh - -	5
Chenango - - -	do	Brownville - -	do
Rochester - - -	do	Silver-Lake - -	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara - -	broken	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
All others - -	1-2	Farmers & Mec.	do
Connecticut.		Lancaster -	do
Norwich Bank -	par	St. Clairsville -	do
Bridgeport - -	do	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - - -	do	Columbus -	do
Thames - -	5-8	All others uncert. or	broken
Windham County -	do	*Miscellaneous.*	
All others - -	1-2	New-Orleans Banks	5
Rhode-Island.		Michigan - -	1
Banks of this state	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

Utica, April 7, 1829. 14

WHITE MUSTARD SEED.

JUST received, a quantity of WHITE MUSTARD SEED, of a good quality—For sale, by

WARNER & HARVEY.

Utica, Feb. 24, 1829. 8

JUSTICE'S MANUAL.

THE JUSTICE'S MANUAL, or a Summary of the Powers and Duties of Justices of the Peace of the state of New-York, adapted to the revised statutes: By Thomas G. Waterman, counsellor at law: Just received by HASTINGS & TRACY, No. 40, Genesee street.

Utica, April 14, 1829.

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

BOARDING.

THE Subscriber has opened a Boarding-House, third door above Bleecker street, at No. 133 1-2, Genesee street. The location and size of the house are well adapted to the purpose. Families can be furnished with rooms, and lodging-rooms attached; single boarders, with or without lodgings. Inquire at No. 52, Genesee street. L. B. JONES.

P. S.—A good COOK wanted: Inquire as above.

Utica, April 21, 1829. 12tf

FOR SALE.

TWO Dwelling-Houses and Out-Buildings, in the village of Utica, situate on Charlotte street, a few doors from Bleecker street church. A liberal credit will be given. For further particulars enquire of the subscriber, No. 100, Genesee street.

SPENCER KELLOGG.

N. B. If the above named property is not disposed of previous to the 28th inst. it will then be sold at auction, at 4 o'clock, P. M. to the highest bidder, on the following conditions: One fifth of the purchase money down; and the remainder in five equal annual payments, secured by bond and mortgage.

Utica, April 20, 1829. 16

FOR SALE.

THE following valuable Property, situated in the town of Augusta, Oneida county, is offered for sale, to wit:—

One FARM, containing 190 acres of excellent land, with a good Dwelling-House, Barn, Sheds, &c. A part of said Farm being lot No. 49, of the New-Stockbridge tract; the remainder is now occupied by J. M'Pherson.

Also, another Farm, containing 52 acres, lately owned and occupied by John Potter, deceased.

Also, the Subscriber's MALT-HOUSE and BREWERY, in said town, capable of malting and brewing 1000 barrels of Ale annually, and now in successful operation. This Brewery is situated where large quantities of Barley and Hops are raised.

Possession of the above property given the ensuing spring, and the titles indisputable.

For further particulars, inquire of the Subscriber, in the above town. JOHN J. KNOX.

Augusta, Dec. 18, 1828. 52

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.

Utica, Dec. 30 1828. J. BROWN.

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

NOTICE.

THE Subscribers inform their Friends and the Public, that they have taken the Cooper's Shop in Broad street, formerly occupied by Mr A. Eggleston, in connexion with their Cooperage near the Weigh-Lock, where they make and keep constantly on hand, all kinds of Cooper's Ware, viz: Cisterns, Hogsheads, Tubs, Keelers, Barrels of all kinds, Half Barrels, Kegs of all sizes, Well Buckets, and Pails; all made of the best materials and by the best workmen.

The above mentioned articles may be had cheap for cash and at short notice, on application at either of the above places. E. W. & T. ROUNDEY.

Utica, Jan. 26, 1829. 4

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK'S Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries. *Dec.* 28, 1828. 52

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of DAVID P. HOYT, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 38, Genesee street, and adjust it as soon as possible.

JOSEPH B. HOYT.

Utica, July 19, 1828. 30

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c—Notice is hereby given to all the creditors of JOHN MEREDITH, of Deerfield, in the county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in Utica, in the county aforesaid, on the thirtieth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819. Dated this 13th day of April, 1829.

16w10 JOHN MEREDITH, *Insolvent.*

BY virtue of a power contained in a mortgage executed by Philander Chamberlain and Caroline his wife, to Thomas H. Whittemore, dated the 27th day of February, 1828, for securing the payment of three hundred dollars—default having been made in the payment of a part of said sum and interest—I shall sell at public vendue, to the highest bidder, at M. Bagg's tavern, in Utica, on the 21st day of November next, at ten o'clock in the forenoon, the following described parcel of land, to wit: All that certain piece, parcel or lot of land, lying and being in the town of Utica, county of Oneida, and state of New-York, distinguished on a map of the Bleecker purchase as part of Lot No. 7, and bounded as follows: Beginning at a stake on the northerly side of Blandina street, forty-five feet six inches from the corner of Charlotte and Blandina streets; running along the northerly side of said Blandina street, in an easterly course, forty-five feet six inches, to block No. 36; thence in a northerly course, along said block No. 36, thirty-three feet one inch, to lot No. 6; thence in a westerly course, along the southerly line of lot No. 6, forty-five feet; from thence, in a southerly course, forty feet six inches, to the place of beginning. May 18, 1829.

JOHN BAXTER,
BENJAMIN BALLOU,
Assignees of THOMAS H. WHITTEMORE.

Tho's E. Clark, Att'y. 20m6

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable, and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

NOTICE.

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.

Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of DR. BATCHELDER, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.

Utica, Dec. 15, 1828. 51

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Dec. 16, 1828. 51

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders of the article are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1828. 10

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of

5 WARNER & HARVEY, UTICA.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of HENRY BULKLEY, as well in his individual capacity as one of the late firm of Mather & Bulkley, an insolvent and imprisoned debtor, to show cause, if any they have, before the said judge, at his chambers in Utica, in the county of Oneida, on the sixth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 10th day of March, 1829. HENRY BULKLEY, *Insolvent.*

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to